

Calvinist Contact

A Reformed Weekly

AUGUST 28, 1992/48th year of publication/No. 2318

Racism, homosexuality cause dissension in REC Athens meeting

Marian Van Til

ATHENS, Greece — When the Reformed Ecumenical Council (REC) met in Athens in June, its 82 delegates, gathered from 18 countries and representing 27 different denominations, attempted to come to a common mind on some very touchy issues. They tried "to bridge vast distances of language, culture, history and needs," says Rev. Arie Van Eek a non-voting delegate attending on behalf of the Council of Christian Reformed Churches in Canada. But that task was not easy nor always successful during the ecumenical group's three-week meeting, says Van Eek.

During the first week the REC studied three topics. First discussed were young people and how to minister to them. A second more philosophical and volatile discussion looked at developing a biblical view of being human, including making decisions related to life and death and raising questions about

abortion, euthanasia, disabled and marginalized people, and sexuality. The third study area examined Christian mission to the world's cities.

Some discussions never end

Other issues took up the remaining two weeks, some of them carry-overs from previous REC meetings. Racism in some of the South African churches, the continued REC membership of the Gereformeerde Kerken in Nederland (GKN) and principles of interpreting Scripture were all explosive issues. Also discussed were the REC's mission statement and the drought and horrendous starvation in East Africa.

Apartheid's effect still lives in hearts

Arie Van Eek says that the REC's debates on apartheid were "long and tense." The REC has declared that it and its member churches "shall stand

See WHITHER -- p. 2...

Cows are sensitive to electrical charges

From the *Leeuwarder Courant*

KOLLUM, the Netherlands — Differences in electrical charges often cause cows to be uncomfortable. Cows become restless, they don't want to enter the milking parlour, give less milk and are sometimes subject to udder infections, a recent study in this country has revealed.

Cows are very sensitive to differences in electrical charges that develop between the various metal parts in stables, such as drinking basins, feeding troughs, gates, grates, stainless steel milk pipes, steel reinforcement of concrete, water pipes and central heating pipes.

While human beings only begin to notice a charge difference of 42 volts, cows become restless when there's a

charge difference of three volts, say researchers.

Van der Heide Inspekties of Kollum has decided to fill the gap created in the market by this study. Under the slogan of "A relaxed cow gives as much as two" this firm carries out charge measurements in stables and offers advice to farmers.

Five farms in northwest Friesland have already been paid a visit. According to Wieger Rekker who works for Van der Heide Inspekties, farmers who received this service have benefited from it. "They no longer have problems during milking time. The cows are much more peaceful and don't kick off the milking equipment. As a result cows produce more milk."



Dairy farms in the Netherlands maintain 2.5 million cows which produce over 2 billion litres of milk, 240 million kilograms of butter, 530 million kilograms of cheese and various other dairy products each year.

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Thinkbit:

Politicians remind me of guys on snowmobiles. Snowmobilers are nice enough when you meet them on the street but once they climb onto their machines they run over everything.

Said by a mechanic at a service station in Grande River, Alta.

Biblical vision inspires house building for the poor

Photo courtesy Jeff DeBooy, Winnipeg Free Press



Blind musician Val Wagner also volunteered his talents at the 'Urban barn-raising.'

Bill Fledderus

WINNIPEG — Over the past few years volunteer labour has built a new neighbourhood in inner-city Winnipeg. The volunteers, the materials and the interest-free mortgages have been organized by the Winnipeg affiliate of Habitat for Humanity.

Habitat is an international Christian organization dedicated to helping low-income working families build and purchase homes for themselves. It has affiliates in Edmonton, Hamilton, Abbotsford, Saskatoon, Toronto, Waterloo and several other Canadian cities.

Each Habitat home is built for a specific low-income family currently living in inadequate conditions. In lieu of a down payment, Habitat requires that each homeowner family contribute at least 500 hours of "sweat equity," helping to build their own home as well as those of others.

The savings in construction costs and the affordable mortgages (about \$400 per month over 15 years) put Habitat homes within reach of people who normally could not afford to purchase one. The houses are simple, less than 900 sq. feet, and sell for about \$50,000.

Sixteen houses have been completed so far on Angus Street in inner-city

Winnipeg, according to Winnipeg Habitat director John Krahn. This year an army of volunteers built two houses, and completed two others during Habitat's annual one-week July blitz.

Urban barn-raising

"Almost 200 volunteers — as well as the recipient families — participated in what you might call an 'urban barn-raising,'" says Krahn.

Habitat International was founded by Millard Fuller, first experience building not-for-profit houses in Zaire in 1968 led him to found the organization in 1976. Habitat is now one of the largest home builders in the U.S., having built over 15,000 houses. It also purchases and renovates a great number of existing inner-city homes.

The primary importance of Habitat
See HABITAT -- p. 2...

In this issue:

A variety of thought-provoking poems..... p. 8
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If you buy Levi's you may want to reconsider..... p. 11

'Habitat' is a Christian witness

...continued from p. 1
is not how many houses were built," Fuller always says, "but it is the witness we make."

Jimmy Carter takes up hammer and nail

One of the most visible proponents of Fuller's "hammer theology" is former American president Jimmy Carter, who dons jeans and work boots along with his wife Rosalynn and hundreds of other volunteers at the Jimmy Carter Work Project every summer.

Carter said that the poor people he has met have just as much worth, dignity, ambition, motivation and dedication as he does. And they work just as hard, he added.

These parallels between rich and poor sometimes shock the affluent, who often do not know any poor people, Carter said.

Last year in Winnipeg, Habitat initiated a new program with the Mennonite Central Committee and the National Energy Conservation Association. This Renovation Training Program, funded by the federal ministry of employment and immigration, re-trains unemployed people in the trade of renovation construction.

Habitat Canada also has a unique and interesting project on the go in Koochechong, an isolated Native community of approximately 30 people in Northern Ontario. The band at Koochechong are not eligible for housing funds from the governmental ministry of Indian Affairs. Three new houses are currently being built there.

(For another story on low-income housing in London, Ont., see back page).

Whither the Dutch church?

...continued from p. 1
where God stands in all situations of injustice, that is, in solidarity with the wronged against injustice." It also "rejects apartheid unequivocally in all its ideological, politico-economic and religious manifestations as essentially and fundamentally a sin."

"However," says Van Eek, "the effects of apartheid live on in the hearts and daily lives of many people." Though the four major Reformed denominations in South Africa are moving towards becoming one denomination, "not all of them are addressing the evil results [of apartheid] in their own communities," Van Eek explains.

The REC went on record calling those four churches to use "education, preaching, prophetic witness, pastoral ministry and demonstrative actions so that people may accept one another even as Christ accepted us." In Van Eek's opinion, "perhaps the most important conclusion" the REC came to regarding race relations was that its member churches should report to the group's 1996 assembly regarding the state of race relations and problems in their own countries and churches,

and what they are doing about those problems.

Another ongoing discussion centred on whether the Gereformeerde Kerken in Nederland, a Dutch church of about 800,000 members, should continue to be a member of the REC. The Dutch church wishes to remain, but some other members want it out due primarily to its unorthodox views on homosexuality and Scripture interpretation.

The REC's constitution contains procedures for suspending churches from membership, says the body's executive secretary Richard Van Houten. Van Houten explains that two consecutive sessions must be involved, with charges being brought at the first and a final decision made at the second by a two-thirds-majority vote.

That first step regarding the GKN happened at the REC's 1988 meeting. This year the second step was taken, but those voting to suspend the GKN were not even able to muster a simple majority — only 24 delegates voted in favour of suspension.

Persistent complaint

Delegates brought up the matter again, however, in four



David T. Koyzis

Ethnic, religious hostilities deep-rooted

The war in the Balkans is now into its second year and shows no sign of ending any time soon. Indeed, while the world focuses on the blood-letting in the Bosnian capital of Sarajevo, another, possibly more intractable, conflict is looming to the south in the Serbian province of Kosovo, which has sometimes been called Yugoslavia's "West Bank." The similarities are obvious.

Israeli hardliners insist on calling their occupied territories "Judea and Samaria," biblical names suggesting that these lands, though largely populated by Palestinian Arabs, are really the heart of the Jewish homeland. This appeal to history is, of course, incompatible with Palestinian aspirations for either separate nationhood or even political representation.

Such hardliners are distressed at their new government's decision to suspend the building of Jewish settlements in these territories. In this case excessively vivid collective memories (along with the bitterness that often feeds on them) are making it difficult for two distinct peoples to live together peacefully.

In similar fashion, the vast majority of Kosovo's population is ethnic Albanian and Muslim, although the province itself is part of predominantly Orthodox Christian Serbia. Should a democratic election be held here, its citizens can be expected to opt for separation from what they see as Serbia's oppressive rule and possibly even for union with Albania itself.

History gets reworked

But this disputed land is also the site of the Battle of Kosovo of 1389, in which the medieval Serbian kingdom met defeat at the hands of the Ottoman Turks. This battle, whose 600th anniversary was observed three years ago, looms large in the hearts of Serbian nationalists. In this respect it is very much like the Battle of the Boyne to Northern Ireland's Protestant unionists, or Montcalm's defeat on the Plains of Abraham to Quebecois.

The land on which this decisive event took place contains associations that tug at the hearts of Serbs, who are perhaps understandably unwilling to give it up. Never

mind that its population is no longer predominantly Serb. To them it is still an inalienable part of their patrimony. Consequently, it is not surprising that Belgrade abrogated Kosovo's autonomous status two years ago and placed it under direct rule from the centre. The accompanying unrest was covered by the Western media for a time, but the final collapse of the former Yugoslav federation and the tragic wars in Croatia and Bosnia soon eclipsed these on-going developments.

A problem never solved

But Kosovo may prove to be the most tragic conflict of all. We are currently hearing grisly tales of "ethnic cleansing" in Bosnia, a policy likely to be continued and extended into Kosovo. Pressure will keep mounting for Western countries or the United Nations to intervene militarily. Unfortunately, it is far from clear what the purpose of such an operation would be. In Iraq the American-led multinational force sought to remove Saddam Hussein's occupying troops from Kuwait, a fairly straightforward goal which met with quick success. The current bloodshed, like that of Lebanon a few years ago, is almost certainly incapable of such a direct solution.

It is now obvious that the old Balkan question, which brought the world to war in 1914, was never really settled. During the Tito era, Yugoslavia could maintain itself as a maverick communist state carefully balanced between East and West, drawing tourists to the Slovenian Alps and the Adriatic beaches, and exporting guest workers to the more prosperous countries of Western Europe. But it could not indefinitely suppress centuries of accumulated animosities. The citizens of this failed federation undoubtedly regret the passing of the more "peaceful" days of the Cold War.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

different motions over three days. The main sticking point was the GKN's view that exclusive homosexual relationships are allowable for church members. The REC reaffirmed its own position that homosexual practice is sin, but was not ready to disown the GKN. The African churches, particularly, though dumbfounded by the GKN's position, see the GKN as a friend because of its active and continuous help regarding food aid and social justice issues, explains Van Houten.

Van Houten acknowledges, too, that there is "a group, I don't know how large, of more conservative members within the GKN who feel comforted by the fact that their church is still a member of the REC."

Such people often accost him when he attends GKN synod meetings because they feel he and the REC are their allies.

Finally, GKN delegates walked out of the REC assembly, saying the further attempts to oust their church after the matter had been settled according to REC procedures was itself not in line with the body's constitution.

How do you read the Bible?

At the core of the controversy over the GKN is the continued, "broader issue of 'What principles of interpretation Reformed Christians apply to biblical revelation in life today,'" says Arie Van Eek.

The REC examined a

previously commissioned report on hermeneutics (Bible interpretation) and ethics, but removed from it a case study on homosexuality. The REC agreed to prepare a study guide based on the report, hoping that both will "become very important tools for the churches to develop shared answers to vexing questions," explains Van Eek.

Van Eek points out that some delegates observed that "the issue basic to both the sins of racism and homosexual practice is how to interpret Scripture. The future of the GKN may well depend on the use the churches make of this report."

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Pressreview

Carl D. Tuyl



Pressreview

In Canada's *parlez-vous* province they call chicken McNuggets "Poulet McCroquettes," and their

premier, Mr. Boubou. Well, Mr. Boubou is back in the constitutional fray.

Apparently, the 10 premiers have agreed on a Senate design that can only be understood by persons with an advanced degree in mathematics. A bit of an acquaintance with voodoo would help also. There are more percentages mentioned in this deal than there are in the annual report of the auditor-general, and the hot air emanating from the conference is spoiling our climate.

Even the House of Commons is going to be changed, with the *parlez-vous* province being guaranteed 25 per cent of the seats even if the population there goes down to levels approaching those of endangered species.

The premiers presented their agreement with the pride of first-time fathers. Monsieur, however, commented in the manner of a P.R. person announcing a major catastrophe. Maybe that had something to do with the fact that he and Ontario's Premier Bob Rae had been involved in a rather heated argument.

Mr. Rae, when reminded of the co-operation of his predecessor in the constitutional process had told the prime minister that "he didn't need any lectures on his

duty to Canada." Sparks are flying there, folks.

★★★

The papers have had a difficult time choosing what to put on their front pages: the Constitution, the story of topless Duchess of York or the Woody Allen/Mia Farrow fight. As far as I could see, the Constitution won, with the Duchess occupying Page 2 and the Dieppe battle commemoration getting a lesser spot, its veterans, in the manner of old soldiers, not fading away but being relegated to lesser coverage — Page 3 or 4 or thereabouts. Editors used to no-news

Augusts had no trouble filling their papers.

★★★

There is still a vacancy on our country's Supreme Court, which will resume its sittings in October, and the Prime Minister would like to appoint a female judge from Alberta. So far, every one of the three candidates has sent a polite "no-thank-you." The honour and the \$185,200 annual salary is not enough to lure these women to Ottawa.

★★★

The General Council of the United Church, numbering 400 delegates, met in New Brunswick's capital and for the first time the delegates elected a Native as the church's moderator. The council's main task was the study of a report called "The Authority and Interpretation of Scripture." There is a familiar ring to that title.

★★★

British Columbia's NDP is encouraging the use of inclusive language. The province released a new reference publication for its employees which is aimed at promoting gender equality in language: server instead of waitress, drafter instead of draftsman, repairer instead of handyman and angler instead of fisherman, to mention a few examples. Quite a change from the policies of *Wilhelmus Maria VanderZalm*.

★★★

There was bad news for our Minister of Finance: the total GST take during the first two months of the current fiscal year (which began in April) was \$1.9 billion, or \$75 million less than a year earlier. We're not doing our patriotic duty, spending like sailors on shore leave. Perhaps there isn't that much to spend.

★★★

President Bush is again his party's nominee in the coming election, which really isn't the biggest surprise of the year. Bush's acceptance speech dripped with family-and-apple-pie syrup, mixed once in a while with unadulterated vinegar to pour over the head of his opponent. The Republicans have moved so far and so rigidly to the right that they begin to approach *rigor mortis*. The election campaign of our Southern neighbours, like all such affairs, is going to be the cause of the death of a lot of innocent trees in the production of newsprint and posters. It'll be like water from a leaky faucet all the way to November.

★★★

The Canadian Wheat Board is getting tough with the Rusks: no pay, no wheat! The Russians have a \$1.5 billion line of credit with Ottawa, but even with such a co-signer the bill eventually has to be paid. The Russians are learning that basic and cruel truth of capitalism: there ain't no free lunch.

★★★

The current murderous conflicts in the world continue unabated. Cain is still killing Abel, brother against brother, blood crying out from the ground. Most of the food destined for starving

Somalians is stolen by depraved bandits.

Somalia is a country that has self-destructed. One third of southern Somalia's 4.5 million people could be dead within months. A whole generation of children could be wiped out. One of the solutions considered is to disregard the plundering of food by criminals and to just continue the famine relief with such abundance that even the warlords and their gangs can not hoard it all.

★★★

A lovesick Chinese worker in Beijing, rejected by his girlfriend, took revenge by dynamiting himself and eight other people. Talk about

overreaction! And guess which paper is North America's oldest? Some rag in New York, you think? Forget it, it is Quebec's *Chronicle-Telegraph* which just this week proudly issued No. 33 of its 228th year of publication.

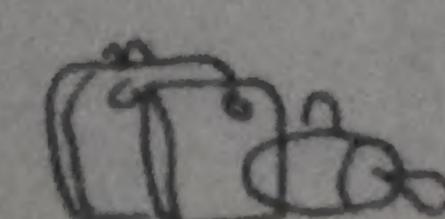
★★★

Traveling this summer you will learn a new geometric axiom: the shortest distance between two points is usually under construction.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Church.

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Edson-CJYR	10:00am	970	Burlington-CING(fm)	7:00pm	107.9
Fl. McMurray-CJOK	9:00am	1230	Chatham-CFCO	9:30pm	630
St. Albert-CHMG	7:00 am	1200	Guelph-CJOY	9:00pm	1460
Taber-CKTA	8:00am	1570	Hamilton-CHAM	7:30am	820

MANITOBA

Altona-CFAM	9:30am	950	Kapusasing-CKAP	9:00am	580
Steinbach-CHSM	9:30am	1250	Kingston-CFMK	10:00am	96.3
Winnipeg-CKJS	9:15am	810	Newmarket-CKAN	8:00am	1480

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550	Oshawa-CKAR	8:00 am	1350
Newcastle-CFAN	9:00am	790	Owen Sound-CFOS	10:30am	560
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PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630	Pembroke-CHRO	10:00am	1350
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QUEBEC

Montreal-CFQR(fm)	7:30am	92.5	Sainte-Marie-CKYN	10:00am	1050
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NOVA SCOTIA

Digby-CKDY	6:00 am	1420	Sainte-Marie-CKYN	10:00am	1050
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Editorial

Calvinist Contact

is an independent weekly that seeks to proclaim the truth, care and rule of Jesus Christ as it — reports on significant happenings in the Christian community and in the world, expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective, provides opportunities for contact and discussion for the Christian community.

Calvinist Contact:

(ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1 Tel: (416) 682-8311 FAX: (416) 682-8313 Office hours: 8:15 a.m. - 4:15 p.m.

Editor: Bert Witvoet

General Manager: Stan de Jong

Associate Editor: Marian Van Til

Assistant Editor: Robert VanderVennen

Staff Journalist: William Fledderus

Correspondents:

Kathy Vanee: Mt. Lehman, B.C.; **Thea Ewald:** Smithers, B.C.; **Margaret Van Ginhoven:** Edmonton, Alta.; **Hermina Dykxhoorn:** Calgary, Alta.; **Angela Terpstra:** Regina, Sask.; **Janet Sybenga:** Winnipeg, Man.; **Gertrude van Leeuwen:** Winnipeg, Man.; **Andy Oudman:** London, Ont.; **Nandy Heule:** St. Catharines, Ont.; **Stan de Jong:** St. Catharines, Ont.; **Reinder Klein:** Woodbridge, Ont.; **Walter Neutel:** Ottawa, Ont.; **Barend Biesheuvel:** Pierrefonds, Que.; **Anne Hutton:** Kentville, N.S.; **Alison de Groot:** Washington, D.C.

Accounting: Corrie de Jong

Advertising: Suzanna Brasz

Circulation & Mailing: Grace Bowman

Layout & Design: Cecilia van Wylick

Typesetting: Ingrid Torn

Proofreading: Pamela Martin

Editorial Advisory Board:

Robert Bernhardt, Nandy Heule, Anne Hutton, Sheena Jamieson, Nicholas B. Knoppers, Jacob Kuntz, Pamela Martin, Hendrik Reems, Lammert Slofstra, William Van Huizen, Nellie Westerhoff.

Publication dates:

Calvinist Contact is published weekly on Fridays except for July 3, 17, 31, Aug. 7 and Dec. 25, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:

Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster. Send address changes to Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:

Calvinist Contact (USPS 518-090). Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising:

Deadline for display advertising: Wednesdays at 8:30 a.m.; for classified advertising: Thursdays at 8:30 a.m. All deadlines are for the next week's issue. See classified pages for more detail. The publication of comments, opinions or advertising does not imply agreement or endorsement by either Calvinist Contact or Calvinist Contact Publishing Limited.

Printed in Canada

This tabloid contains recycled paper.



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Do Caiaphas' bones prophesy to end-of-20th-century people?

The news that the bones of a first-century man named Caiaphas have been found in an ancient burial cave in Jerusalem comes to me as a strangely fascinating piece of information. The clues surrounding the find fit the assumption that this may be the high priest who was co-responsible for sending Jesus to his death.

The supposed age of the man — 60 years — sounds plausible. Caiphas could have been anywhere from his mid-40s to mid-50s when he judged Jesus. He had to be old enough to have achieved the rank of high priest and young enough to have a father-in-law (Annas, also a high priest) who was still alive. A coin found in one of the ossuaries (bone boxes) points to the years 42 and 43 A.D., about 10 years after Jesus' crucifixion.

The inscription "Joseph, son of Caiaphas" fits since Jewish historian Flavius Josephus recorded that the high priest's real name was Joseph, and that Caiaphas was his nickname. The box in which the bones were found was fairly elaborate, pointing to a person of some prominence.

Is it a sign?

The idea that the bones of Caiaphas would come to light almost 20 centuries after he died is something that truly puzzles me. Is there a greater significance to this than we might think? It almost has a ring of prophesy and fulfilment to it for me, except that I don't know of a prophesy that would fit this discovery. It certainly feels like an eschatological event. Is this one of the signs that points to the imminent return of Jesus?

It would not be the first time that God used Caiaphas for his own purposes. He did that by having Caiaphas condemn Jesus, but even more so by putting a prophesy in his mouth: "You do not realize that it is better for you that one man die for the people than that the whole nation perish." He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them one" (John 11: 50-52).

Just consider the following item that appeared almost as a footnote to the news story I read about the find: "After the archaeological study was made... the bones were given to the religious affairs ministry, which reburied them on the Mount of Olives."

The man's bones and those of others found in the same burial room have been reburied on the Mount of Olives. That really sends shivers up my spine.

A significant place

The Mount of Olives played an important role in Jesus' ministry. It was a mountain that stood a little more than a kilometre (a Sabbath's journey) outside Jerusalem. It does not carry negative connotations like the Garden of Gethsemane or Golgotha. It was a place of rest and fellowship for Jesus.

The Mount of Olives is the spot where Jesus told his disciples about the last days and about his return (Matt. 24). The Mount of Olives is the location where Jesus would retire for the night after spending time teaching in the temple (Luke 21:37). Jesus and his disciples went to the

Mount of Olives after the Lord's Supper was instituted and just before going into the Garden of Gethsemane (Matt. 26:30).

But, and here comes the clincher, the Mount of Olives is the mountain from which Jesus ascended into heaven (Acts 1:12).

If the bones found in the box marked "Joseph, son of Caiaphas," are the remains of the high priest Caiaphas, isn't it ironic that they should now rest where Jesus stood for the last time before he went to heaven and where two men in white spoke of his return "in the same way you have seen him go into heaven"? Imagine, the bones of Caiaphas, sleeping where Jesus used to sleep and where he told his disciples about these last days and his return!

Awaiting the resurrection

Interesting, too, is the fact that bones being collected like this in an ossuary is said to indicate that these people believed in the resurrection. That's why they put the bones of a skeleton in a bone box after the flesh had rotted away. The box was then stored in a burial chamber.

We know that the Pharisees believed in the resurrection, unlike the Sadducees (Matt. 22:23). John 11: 46, 47 suggests that Caiaphas was a Pharisee: "But some of them went to the Pharisees and told them what Jesus had done. Then the chief priests (Caiaphas and Annas) and the Pharisees called a meeting of the Sanhedrin."

Is this reburied Pharisee called Caiaphas, who condemned Jesus, who is the Resurrection, now awaiting the resurrection he believed in? And is he doing so in the vicinity of where Jesus stood for the last time, before he was taken up into heaven?

Be alert and be ready

Am I reading too much into this discovery? Perhaps. Perhaps not. In any case, it's good for us as followers of Christ to be alert and to be on the look-out for signs of the return of Christ. Jesus told his disciples to be alert and to watch for the signs of his coming. While he was on the Mount of Olives Jesus said, "Even so, when you see all these things, you know that it [the end] is near, right at the door.... Therefore keep watch, because you do not know on what day your Lord will come."

And then follows a final teaching. "Who is the faithful and wise servant?" Jesus asks. Is it the one who speculates about his return and stands there hunched over a box of bones, fascinated by the question, "Is this Caiaphas, or not?" No, it will be the servant who is busy doing what the master asked him to do, as he "put him in charge of the servants in his household to give them their food at the proper time."

The best route to take, if I understand Jesus correctly here, is to expect his coming again as being near; and maybe that's what God is telling us through the recent cave-in of an ancient burial chamber which revealed some stubborn old bones of a crucial figure at the time of Jesus' death and resurrection.

But, in the meantime, we should be busy doing our tasks as obedient caretakers of God's business which he entrusted to us.

Letter

Time to say goodbye and thanks

We received the following letter from a faithful subscriber who is going to let his subscription lapse because of old age. He refers to himself as Peter.

To whom it may be! Peter has been alone for four years and he is in a home and 86 years old. So, I tell you on time we have to part now.

From 1951 until today C.C. has been read by us. The paper has changed much and Peter thinks for the better. We have

to [change] because my generation is almost to the end and the third generation has to take over. Forty years is in today's time much because we are going fast.

This paper (*Calvinist Contact*) is still trying to tell about politics and trying to tell it in the Christian way. The Constitution of Canada ... what will it be? The big Indian affairs, their land, their sea, their rivers, their claims. We have to help them, but we bring them

our morals — bad ones too as we can see now. Not all Indians are drunk. Their children see maybe good things from us. Their children are lawyers, etc.

You know this all. Peter hopes that today's generation read C.C. for these morals for politics, unions, schools and also for our Christian principles. We must read C.C. not only if we are old, for ads of being born, [having an] anniversary or [being] dead. It's nice if we may advertise, and we should do it,

but it is in my opinion not the main part.

May I close and say thank you for the thinkbit in this last C.C., July 24, 1992: "We have learned that suffering is not the worst thing in the world — disobedience to God is the worst."

Greetings,

Peter Vandermeulen,
Abbotsford, B.C.

Opinion

Let the kingship of Christ be our ethos

I must admit that I was not present at the 25th anniversary conference of the Institute for Christian Studies in June of this year. What I say here about the conference is based on what I've read and heard. Perhaps it was just as well that I was not present: most of the language spoken there would have gone over my head anyway.

What I gather from the information I received is that the ethos of creation has lost its grip on our thinking and acting to be of any value. As we have tired of the ethos of covenant, so we are tired of the theme of creation. According to Henk Hart this theme should be replaced with the ethos of "compassion," a theme that much better fits today's world situation.

Dissatisfied with 'creation order'

Henk Hart says: "One reason for the sense of dissatisfaction with the traditional understanding of creation order is that it breeds a joyless sense of duty which quenches the human spirit and breeds a deadening sense of guilt. Another is that appeals to creation order have been utilized to legitimate oppressive hierarchical structures, whether in the family, church or state. A third reason is that to perceive reality primarily as a testimony to a meaningful creation order prevents us from truly acknowledging and entering into the depths of human suffering, 'which to the victims cannot but seem meaningless.'

I do not like the repetitious "perhaps" in Hart's reasoning nor in that of [James] Olthuis for that matter. It almost sounds like the serpent in Paradise: Could it be that the truth actually is different from what you have been told? Just think!

And so subtly our attention shifts from being God-centred to being human-centred: a very dangerous shift.

The question why the ethos of creation order has dissatisfied so many seems not to have been addressed. Could it be that this concept got only lip service? Could it be that our lack of acting and living out of this concept has tired us and that it therefore remained an academic concept?

Choose 'pro rege'

If there ever could be a reason to shift from one ethos to another, I would suggest that "The Kingship of Christ" should be chosen. By doing that, our ethos would remain God-centred and it would not eliminate the concept of creation order, but reinforce it and give a wider scope and fuller meaning.

The "Kingship of Christ" theme is grossly neglected. Try the following simple test: ask anyone: "What is the Great Commission?" From experience I have found out that even the most simple Christians promptly recite Matthew 28: 19, 20: "Therefore go out and make disciples of all nations"

Now continue your test and ask: "What does the word 'therefore' refer to?" You are in for a surprise! Nine out of 10 do not know what the *main* reason is for the Great Commission! And this is even true of some pastors! If they know it, they have to rack their brain first for a while to recall it. Isn't it utterly unforgivable not knowing what the basic reason for missions is?

The 'therefore' is the Great Commission refers to Jesus' immediately preceding words: "All authority in heaven and on earth has been given to me." For that sole reason, you go out to all nations and make disciples, teaching them all I have commanded you."

Obedient citizens

Jesus Christ became the ruler over everything because he saved the creation and its "Deputee God," humanity, the image-bearer of God! By his redeeming

sacrifice on the cross Jesus reinstated us to our former position: as managers of Creation and heads of all development of the earth. This could only be done by a new humanity, redeemed by Christ. From then on the body of believers must act as obedient citizens in the renewed Kingdom of God.

Jesus Christ has made *all things new*. Every aspect of life must be lived under his authority. No other program will do. The paradox of the Gospel is that by focusing totally upon obedience to the creation order, all the needs of humanity will be served. Not as if we are in a perfect world; the world is still "occupied territory," but we have the promise: "I will be with you till the end of the age."

If we compare our lives with this command, then we must confess that we have miserably failed. Christianity has succumbed almost totally to secular humanism — educationally, socially, politically, economically, commercially.

Break with secularism

It was in 1966 that I attended my first ARRS (now ICS) convention at Cultus Lake, B.C. Henk Hart was one of the main speakers. He made clear to us the mandate of the ARRS: to find solutions to the problems of life from a biblical perspective. When I asked him during the discussion period, "What are the answers for the various areas of life?" he replied: "We don't know the answers yet, but by the light of the Scriptures we are sure that the Holy Spirit will lead us to the right answers!"

Now he tells us that we have been wrong all along!

No, brother Hart, the ethos of the creation order is not worn out. If it has no effect it is because we have not applied it to our lives thoroughly and totally. The only way out is to make a

clean break with secular humanism wherever we find it, and act as an obedient communion of believers.

And don't equate "blessings" with "success." It may well be that we have to go underground, as thousands of the first Christians were forced to by persecution. But even mauled to death by the lions, they experienced the truth of Jesus: "I will be with you to the end!"

Syrt Wolters,
Victoria, B.C.

News

Report debunks abortion myths

WASHINGTON, D.C. (EP) — A recent report argues that the number of illegal abortions and the number of abortion-related deaths in the U.S. between the 1940s and the 1970s were much smaller than has previously been claimed.

In those years when abortion was illegal, there was a mean of 100,000 abortions annually in the U.S., not anywhere near the 1,000,000 claimed by abortion advocates, according to estimates in a recently released report by Cynthia McKnight of the Horatio R. Storer Foundation. Another common claim — that 5,000 to 10,000 women died annually from complications related to illegal abortions — is in fact an exaggeration based on flawed extrapolations from data recorded before the introduction of penicillin, writes McKnight.

"This report carefully and clearly debunks the myth that women will die if abortion is no longer available," said McKnight in a recent interview with the Evangelical Press (EP) News Service. The report concludes that although laws preventing abortion reduce the total number of legal and illegal abortions, they do not increase the number of women who die from abortions — in fact, such laws lessen the number of deaths.

"Medical progress in treating complications, not the legalization of abortion, accounts for the enormous drop in maternal abortion deaths from the 1940s to the 1970s," says the report.

Beyond Belief



Church

Marian Van Til, page editor

Angola moving from destruction to hope with help from Christians

AKRON, Pa. (MCC) — Angola's Olympic basketball team made headlines — not for winning its game against the U.S. "Dream Team" — but for the courage and perseverance to make it to the Olympics. The team was a symbol of hope for this once war-ravaged country.

Angola has many other symbols of hope, reports Menno Plett, Mennonite Central Committee (MCC) country representative for Angola and Zambia. Plett, of Landmark, Man., is a member of Prairie Rose E.M.C. Church in Landmark.

For 16 years, since independence from Portugal, Angolans were engaged in bitter civil war. The conflict

was fueled by East-West superpower competition for Angola's oil and mineral resources. The war ended in May 1991 and multi-party elections are set for September 1992. Although signs of war and unrest are still evident, so are signs of hope.

"Driving along a 100-kilometre stretch of road, I counted 45 burned-out trucks," reports Plett, but he also saw gently rolling hills of cassava fields, lush and green, along the same road. Northern Angola has been spared the terrible drought that is gripping most of southern Africa.

People are working, trucks are rolling and food is moving from the countryside to the city, Plett says.

Church responding tangibly

Churches are another source of hope. "The church is responding in tangible ways to meet needs of people, many who have known only war," says Plett.

During the war, churches shared food with the hungry. MCC assisted by providing 500 to 1,600 tons of food and one to two containers of used clothing annually since 1988.

Now churches are distributing agriculture tools and seeds. In 1992 MCC is providing 10,000 hoe heads and 5,000 machetes for people displaced by war who are now returning home from camps and urban areas.

The Angolan Council of

Evangelical Churches (CAIE), MCC's partner, distributes MCC donations. MCC workers Jeff and Martha Thomsen teach English to CAIE church leaders. The Thomsens, of Round Lake, Minn., are members of Elim Baptist Church in Minneapolis, Minn. MCC hopes to recruit an agriculturist and nurse to work in northern Angola as well.

During the war the army occupied church and mission stations. Soldiers lived in school buildings and student dormitories. Lookout towers, army training apparatus, personnel carriers, trucks and tanks still litter church properties, Plett observed.

"The scene reminded me of

how destructive war is. The human energy and industrial energy devoted towards destruction in our world is incredible," reflects Plett.

Within the last year, the government has returned church property and is removing "visible reminders" of the war years. "We have much to learn from Angolans who have endured so much and continue to claim and make known God's love," says Plett.

"In Angola the forces of destruction and those of love, reconciliation and rebuilding are graphically demonstrated," he says.

Guinea experiences spiritual awakening

COLORADO SPRINGS, Colo. (EP) — During a two-week period in June, more than 4,000 refugees in Guinea, West Africa, professed faith in Christ, according to a Christian and Missionary Alliance

report.

The religious awakening grew out of close co-ordination of relief services and spiritual ministry by members of the Evangelical Protestant Church

in Guinea and missionaries of The Christian and Missionary Alliance.

The church conducts aid programs through co-operation with CAMA Services, the relief agency of the C&MA, and the United Nations High Commissioner for Refugees. These efforts began in 1991, when civil war broke out in Liberia and spilled over into Sierra Leone.

By early this year, the number of refugees from those two neighbouring countries grew to more than 560,000. Continued strife in the region delays the repatriation of this displaced population in the near future.

Impartial to any in need

At first, Guinean Christians simply shared what they had with the newcomers. This generally meant sharing out of poverty since their nation is one of the 10 poorest in the world.

Refugees were deeply impressed by the church's willingness to help anyone in need, regardless of ethnic or religious identity.

Such impartial compassion impressed United Nations personnel as well. As the international aid agency recognized by the government, UNHCR drew up a subcontract with the church to conduct social services with UN

support in the five regions most heavily populated by refugees.

Other government and religious groups in Germany, England, the Netherlands and New Zealand also funnel material aid through the church. Two major donors, the Swedish Pentecostal Church and the Pentecostal Assemblies of Canada, are underwriting a food program that will total over \$4.5 million.

Vancouver professor to help renew Church of England

Bill Fledderus

VANCOUVER - Rev. Michael Green, an Anglican priest who teaches at Regent College in Vancouver, B.C., will soon be off to help direct an ambitious evangelization effort in England.

George Carey, the latest Archbishop of Canterbury and head of the Church of England

(COE), is calling on Green, author of books such as *Evangelism through the Local Church*, to help lead an evangelism project called "Spearhead." Green faces a daunting task, since the COE now attracts regular attendance from only 2.3 per cent of the population.

"Archbishop Carey has a heart for evangelism," Green said in a recent interview with Terry Mattingly of Scripps Howard News Service. "It's a whole new ball game."

Carey once studied under Green at London College of Divinity. Green remembers Carey as a former high school dropout who had served with the air force and then was converted at a Billy Graham crusade. But Carey is now the evangelical archbishop who recently told a church renewal conference that the COE is under divine judgment for being lukewarm, disobedient, sinful and "faithless."

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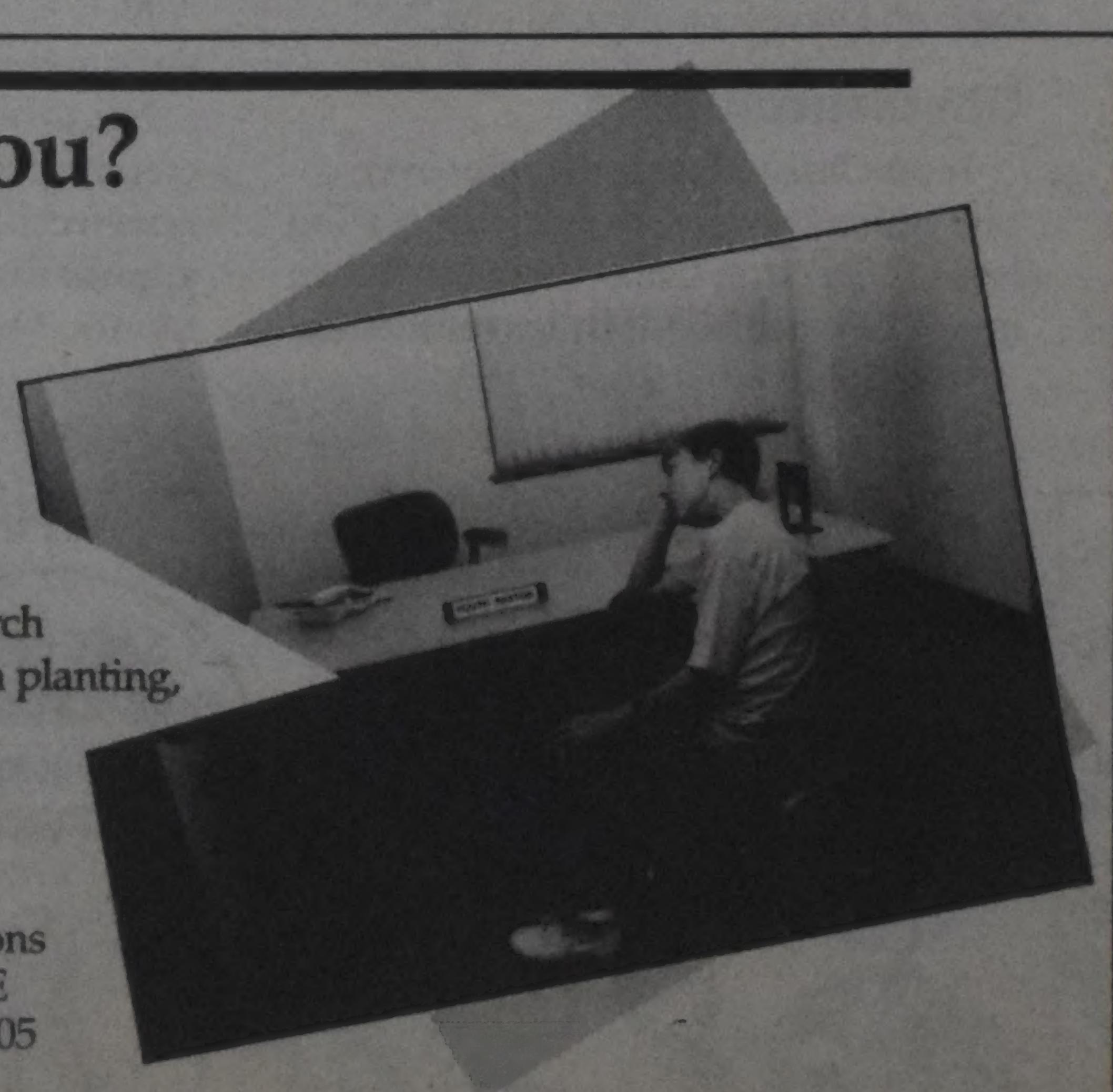
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Malawian pastor soliciting help against African famine

BURLINGTON, Ont. (CRWRC) — "This," said Rev. Yeremiah Chienda with determination as we examined his report, "is what we want CRWRC to help us with." He was pointing to a statistic which read, "In normal years, 55 per cent of the children are stunted [due to malnutrition]."

Helping the poor of Malawi help themselves has been one of Christian Reformed World Relief Committee's (CRWRC's) goals since their work began there in 1990. Recently, though, a drought has brought widespread hunger and massive water shortages to Malawi. In response, CRWRC is shipping emergency food there in addition to continuing its longer-term development programs.

Chienda, general secretary of the Nkhoma Synod office of the Church of Central Africa Presbyterian, was in the Canadian CRWRC headquarters recently, the final stop on a journey that has taken him to Greece, the Netherlands, Britain, Northern Ireland, South Korea, the United States and Canada. His purpose? To make people aware of the plight of those living in Malawi where the worst drought since 1948-49 is threatening to cause massive starvation.

Devastating crop loss

This past rainy season, Malawi received only 67 per cent of its normal rainfall. The impact of the shortfall was even more devastating because no

rain whatsoever fell during the crucial time in the life of the maize [corn] crop that is the main staple of Malawi's population of eight million. "In February, when our maize was this high," remembered Chienda, holding his hand about table height, "we did not receive even a single drop of rain." The maize crops did not survive the dry spell.

"Just before I left home there was a consultation on the effects of the drought," Chienda explained. "They said it was going to affect five million people and if aid would not come soon, two million would die."

Rural families depend on the maize crop for their family's food. Any excess from their harvest is sold to buy necessities

like clothing, health care or tuition to send their children to school. Some of the maize is also saved to use as seed for the next growing season.

But this year there will be none of that. "There's no food, no income and fears there'll be no crop for planting this year," said Chienda.

The effects of the drought go well beyond Malawi's borders. Crops have failed and severe water shortages persist in most of the southeastern part of the continent from South Africa through Mozambique, Zimbabwe and up to Kenya. The United Nations estimates that hundreds of thousands, perhaps millions, will die in southeastern Africa during this

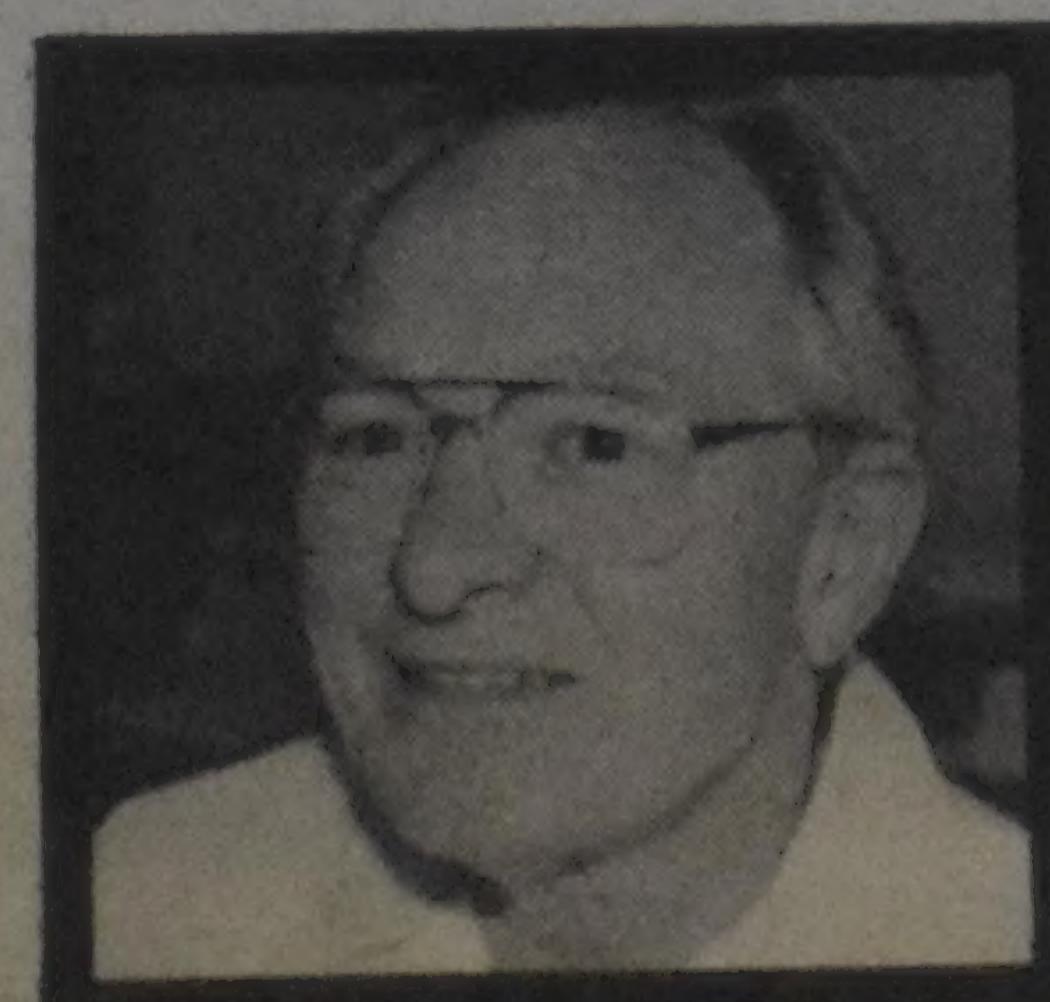
summer and fall.

CRWRC is responding to the drought with emergency food responses through the Canadian Foodgrains Bank to Kenya, Zambia, South Sudan, Malawi and Mozambique. Food alone is not enough, however. People desperately need water, but water is difficult to find and even harder to ship to outlying areas. Chienda's response to the urgency of the water shortage in his country is urgent as well; he and the members of the Presbyterian Church in Malawi are praying for rain and doing everything they can to help bring an end to the suffering.

Word and Spirit

understand live follow embrace read hear in experience

se trust heed know obey d listen feel now embrace



Andrew Kuyvenhoven

Smart managers work for the future

We human beings are stewards or managers of what God has entrusted to us. None of us owns anything in an absolute sense. God is the sole proprietor of the earth and everything in it, the world and all its people (Psalm 24). But we may deal with the owner's estate as if it were our own — until the Day of Reckoning.

This general teaching about us being managers of what God has entrusted to us gets a special application in the parable of the shrewd and dishonest manager (Luke 16). This parable also gives us a good idea of the kind of freedom a steward or manager used to have. The rich man whose business he managed had been alerted to fraud on the part of the manager. The master set a date for an audit. But the manager did some quick and dirty work before the day of reckoning.

As if it were his own

The dishonest manager "called in each of his master's debtors. He asked the first, 'How much do you owe my master?' 'Eight hundred gallons of olive oil' he replied. The manager told him, 'Take your bill, sit down quickly and make it 400.' " And another debtor was allowed to lower a debt of 1,000 bushels of wheat to 800.

Apparently a steward or manager of someone's estate had the authority to deal with the owner's business as if it were his own.

This man is praised for his smartness, because he uses his present authority to secure his future. He made friends while he could still play the game, so that when the game was over his grateful friends would welcome him. His master "commended the dishonest manager because he had acted shrewdly." By all worldly standards he had played the game rightly. You scratch my back, I scratch yours. You be nice to me and I'll return the favour. That's the game of the present world.

Then Jesus Christ makes this observation: "The people of the world are more shrewd in dealing with their own kind than are the people of the light" (v. 8). He means that worldly people, like the dishonest manager, know how to play the game so that they have something for a rainy day. And then our Lord says, "I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings."

Wisdom required

We, too, must manage our present trust with a view to the great future of God. If you and I, the children of the light, wisely use money today, then tomorrow, when the game is over, some people will say, "Let him and her come to us into these eternal dwellings, for when I was poor he clothed me and when I was hungry she fed me."

Money is the least of the many goods God has entrusted to us. A child is a greater trust. And the stewardship of the gospel (1 Cor. 4: 1, 2) is much more awesome than the management of money. "So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?" (v. 11).

What is the right handling of worldly wealth by the followers of Jesus? Much more than buying RRSPs or IRAs. Yes, money must be managed with a view to the future. We must invest it with a view to the life of the world to come.

People say, "You can't take it with you" when they want to free a miser from his wealth. In church we go one better. We preach in Jesus' name: "You can take along only what you give away."

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ont.

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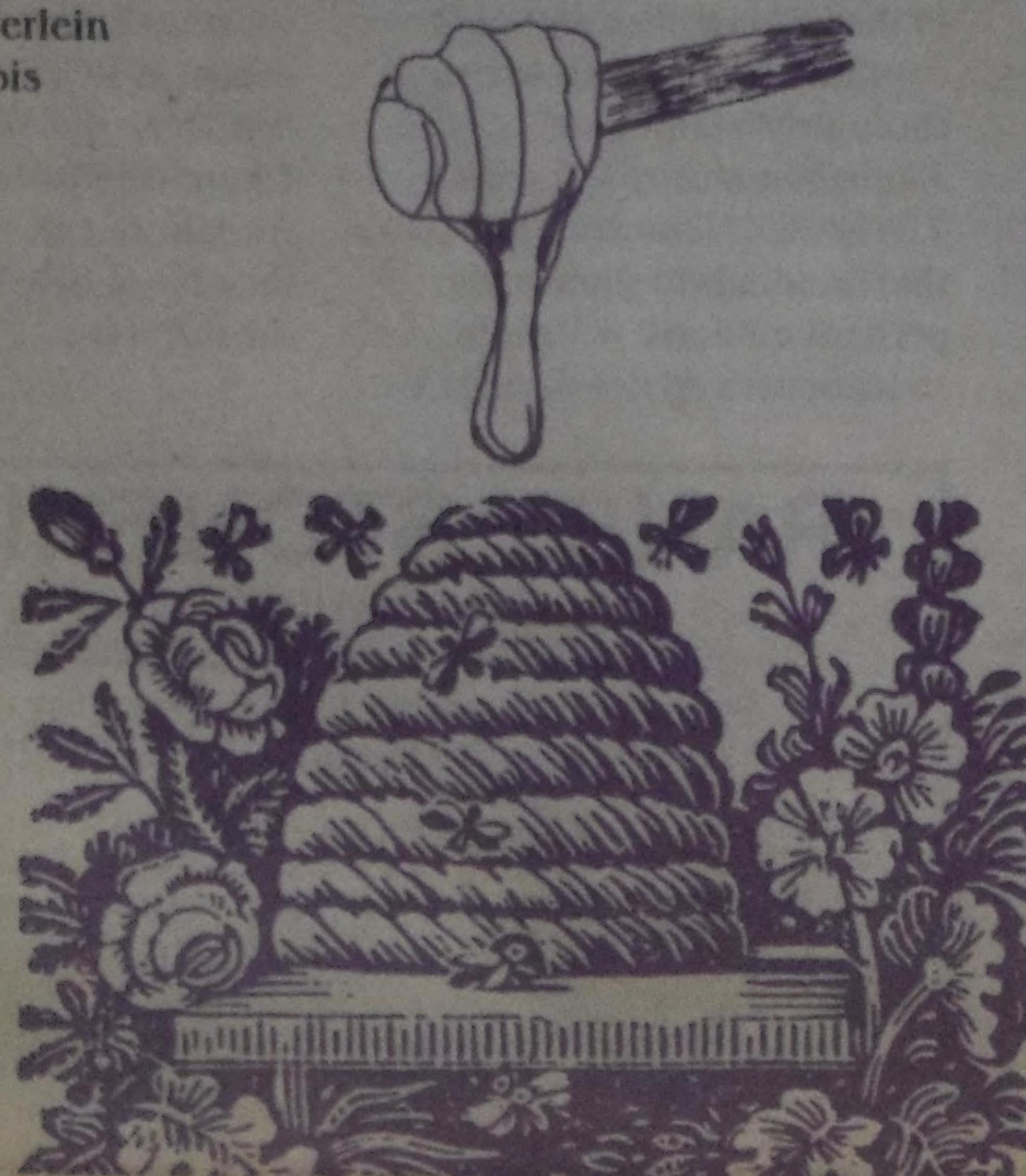
Poetry

New Bread

Where is the honey? I have cut new bread.
Bring in the farmer, the girl on the highway.
The ploughman, bring them all in.
For I have cut new bread.

Now the bee will spread her wildness on my bread.
Now the stove is hot, all mouths
shall be healed... sweet and rich...
Did you ever smell such incense?
Come. Bring in the tired world.
I have cut new bread.

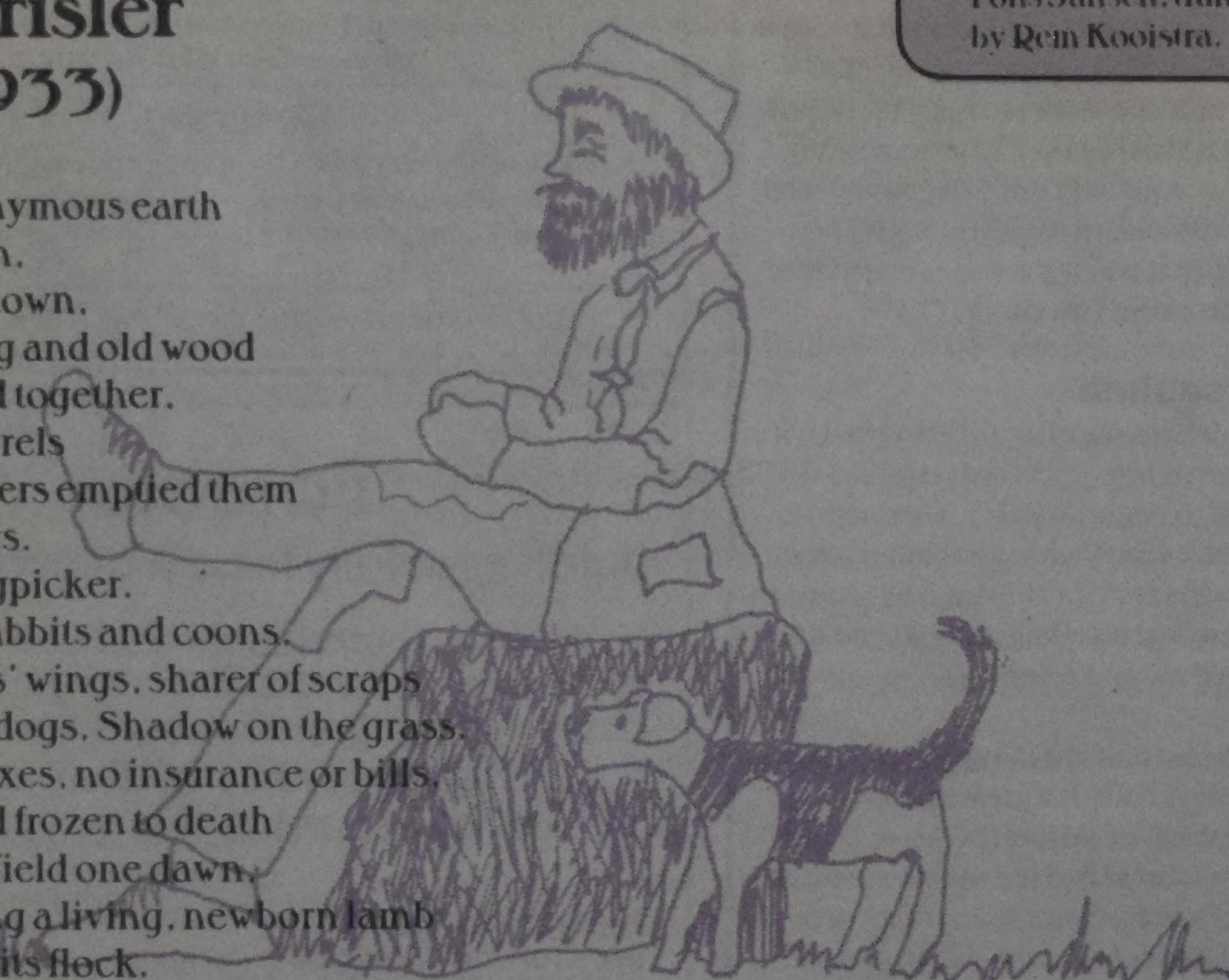
Marion Schoeberlein
Elmhurst, Illinois



Jedd Crisler (1900-1933)

A patch of anonymous earth
blown anywhen,
he roamed the town,
bumming string and old wood
to hold his shed together,
eating from barrels
before the farmers emptied them
to feed their pigs.
Jedd, Town ragpicker.
Befriender of rabbits and coons,
mender of birds' wings, sharer of scraps
with homeless dogs. Shadow on the grass.
No money or taxes, no insurance or bills.
He was found frozen to death
in a tobacco field one dawn,
still sheltering a living, newborn lamb
strayed from its flock.
Remorseful, the people rallied.
Jedd slept in a satin-lined bed
with brass handles.
rode in a thirty-thousand-dollar
car to a donated plot.
Money taken in for flowers
would have fed him a year.
The ragpicker came into his own.
And he too was barely thirty-three.

Donna Dickey Guyer,
Boynton Beach, Florida



If He Were to Return

If he were to return to Jerusalem today
what would happen then?
At the city gate a guide would address him,
offering to show him Gethsemane for money.
"Yes, this is the original place where Jesus died. This way, please."
Here the sepulchre and there the grotto, all wrapped up in churches.
Would he visit the temple square?
Would he tell the American tourists,
"My house is a house of prayer,
but you just come here to take pictures?"

If he were to return once more to Jerusalem,
to whom would he go?
To the Jews here or to the Muslims there
or to those who are called Christians,
dividing his church among themselves
and casting lots for the holy place?
Would he turn over their souvenir tables,
crying, "Woe to you, archaeologists and exegetes!"
Would he enter one true church after another
and ask, "What kind of faith do you confess here?"

If he were to return once more to Jerusalem,
and were to listen to this little song,
would he perhaps say: "You've visited
the wrong places in my land:
you went eagerly after the weeds
but you must have forgotten the parable.
The sepulchre and the grotto you call 'holy,'
but I never called them so.
I prayed on the mountain. I sailed on the lake.
I picked the flowers in Jericho
and I pointed to the children,
for theirs is the Kingdom."

Fons Jansen, translated from the Dutch
by Rem Kooistra.

Praying on the Beach

Our prayer is written
on the clean lines of a heron's flight,
sung by the incoming tide,
answered in the warm nothings of our talking,
and we draw our punctuation
on paper sand.

Our prayer is here
harmonized by a child's
wonder at a scuttling of crabs;
a prayer of simple being
that strains creation through its music,
and writes in with slow beat
upon an outward flight.

Joanna M. Weston,
Shawnigan Lake, B.C.

Feature



Bert Witvoet



revelation while camping on the prairies

Alice and I camped near Foam Lake, Saskatchewan, one night, on our way back to Ontario, after a three-week trip to Alberta. Foam Lake is the name of a town in the middle of the prairies. When I asked about the origin of the name, nobody could tell me. There was no lake nearby to explain it, let alone a foaming lake. All the eye can see is huge canola fields with their rich mustard-yellow carpets reaching to the horizon. Why was this place called Foam Lake? Had a cowboy perhaps exaggerated the puddle that his horse had left behind after standing hitched to a post outside the local grain elevator?

When we had pulled into the small park on the outskirts of town, I almost got a feeling of isolation. There had been no one at the gate, but a sign had told us that we could leave \$5 in an envelope in a deposit box near the entrance before leaving again the following morning. I noticed that we would not share the facilities with many other campers. There were two

It turned out that I knew the man's brother and sister-in-law (a childless couple), as well as the sister-in-law's parents from a time period in my life that had entailed a fair bit of controversy and strife. We had been members of the same church and had ended up in opposite camps.

His brother and sister-in-law had eventually left the Christian Reformed Church, the man said, because, they said, it was becoming far too liberal. Together with some other families they had started a more orthodox church. Some years later, the brother's wife of 40 years had died of cancer.

Six months later he had remarried. He could not be alone, he had told his brother. His former marriage had not been a particularly happy one. He had often complained to his brother about feeling hemmed in by his wife and her parents. Yet, he could not wait to be married again and his second wife turned out to be equally domineering. The irony was that this hen-pecked brother had been dead set against women being ordained but his second wife was a deacon in her church in the Netherlands!



Photos: Bert Witvoet

fairly luxurious motor homes parked in separate places and a small tent belonging to a biker pitched somewhere between them. I guess with our tent trailer we held the middle ground as far as economic status was concerned.

After a good sleep, I awoke early the next morning, at least early enough to take a shower before breakfast. As I entered the somewhat primitive but adequate washroom, I met the male occupant of one of the motor homes. I knew that he was Dutch because I had seen a plaque with his Vandersomething name burned into it sitting on the dashboard of his R.V. for all the world to see. I can never figure out why some people have the need to announce to everybody who they are when the central purpose of camping, in my opinion, is to lose yourself in the wilds and in anonymity.

The man told me he was retired and that he was enjoying himself immensely. "That's the main thing in life," he said without blinking an eye. And why should he blink an eye? His statement is rather difficult to counter. What's wrong with enjoying yourself? Isn't that why I myself went camping too? Solomon would approve. "What does the worker gain from his toil?...I know that there is nothing better for people than to be happy and do good while they live," he writes, after noting that we all meet the same end anyway.

But there was this text of Matthew 16:26 playing around in my head. I had come across it during my personal devotions before I got up that morning: "What does it profit a person if he gains the whole world but loses his soul?" Should I share that text with him? I wondered.

But at the very moment the man had made his confessional statement about enjoyment being the most important thing in life, I was stark naked and had turned the shower on. My quarter was running out and I had no desire to shout out the question "What can a person give in exchange for his soul?" while the water was pounding on my body and on the walls of the shower stall.

Funny, I thought, you can throw out banalities about enjoyment at any time under any condition, but the truth is something that seems to require clothing, or at least a quiet atmosphere that allows for reflection and face to face response.

Fortunately, I got an opportunity to share my thoughts later when, after my shower, I met the man at his campsite. I said that I had thought about his statement and that I was trying to connect it with the words of Jesus about gaining the whole world and losing one's soul.

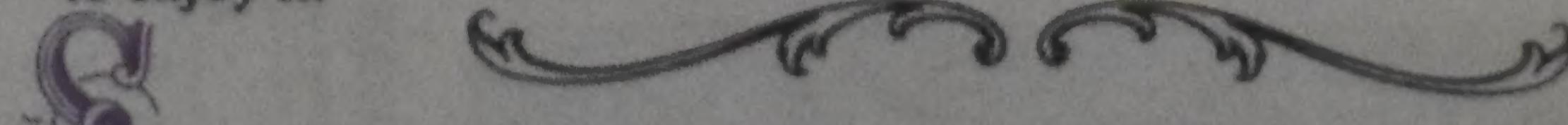
The man nodded and told me that he was not after money or the whole world. He believed in God, although he was not as "religious" as he used to be. But he had worked hard in his life and he was now enjoying the fruit of his labour.

"Nothing wrong with that," I agreed. "But I was just commenting on what you said about enjoyment being the main thing in life."

The brother ended up selling everything in Canada and moving to Holland to be with his new wife. "D'you know what really gets me?" the man asked me. "He wants to forget all about his life in Canada. He wants to forget about those 40 years with his first wife. He wants to forget about church life here. Isn't that sad?"

I agreed. That is sad.

According to the man, his brother had never really enjoyed himself. He had always been filled with guilt, a trait he traced back to their heavily orthodox upbringing in a Dutch fishing village. "My father wasn't that way," the man added. "And I'm not that way either. Life is too short. I want to enjoy it."



Suddenly the man's comment in the washroom about enjoyment of life being the main thing made sense to me. It had not been a superficial comment. It had been made against the background of guilt-laden relatives, and especially against the background of a guilt-ridden brother who wanted to forget 40 years of his life!

In the back of my mind I could hear Jesus say, "What does it profit a man if he goes to church twice and stays married for 40 years and loses his soul?" In a sense the man's brother had not lost his soul. He had never owned one. He had allowed his life to be lived by others and he had been miserable in the process. And this was one of those people who had considered me his enemy and had looked down on me and others for being so "liberal," so lacking in weight. How sad.

Why is the Lord telling me this? I wondered. I have learned to see these things more and more as messages from God. It was as if I had received a special revelation, an insight into a person's life, the background to an opposition that turned out to be so different to what it had pretended to be. It's the sort of thing you expect to find out in heaven, much later, after all this contemporary stuff of working and being church and camping is over.

I felt sorry for the man's brother. How can you hate a person who is so unhappy and so deceived? The man who had told me the story stepped back into his motor home, determined more than ever to enjoy his retirement. I hope he does. And I hope he enjoys it as a gift from the Lord. Because, after all, that is the main thing in life.

"This place is called Foam Lake but nobody knows why," I said to my wife, after I had told her the whole story about people she too had known. "It's a fake name. It's like a mirage in the desert, except this is the prairies."

And as we drove away, the hum of the tires seemed to sing: "What does it profit a town if it has a name like Foam Lake but has no such lake to give it soul?"



The man then began to tell me a story about his brother, which helped me understand better, much better, the context of his earlier statement.

Cinema summaries

Marian Van Til

Diggstown

Rated PG
Stars James Woods, Louis Gossett, Jr., Bruce Dern, Oliver Platt.
Based on the novel The Diggstown Ringers by Leonard Wise.
Directed by Michael Ritchie.

Gabe Caine (James Woods) is a con man who just got out of prison for selling fake art works which were supposedly painted by the Old Masters. But incarceration hasn't reformed him. Even before his release he had planned another operation, this time against a southern "gentleman" named John Gillon (Bruce Dern) who is a con man himself and is used to winning big.

The difference in the two men is that Gillon is greedy and ruthless; he has already swindled the citizens of

Diggstown out of virtually all their property and he won't stop short of murder when pressed. Caine, on the other hand, is not devoid of a sense of justice; he stands by his friends, and though his successful cons bring him money, he most of all enjoys the game of besting crooks like Gillon.

Diggstown is a rural capital of cash fights, i.e., boxing matches which are bet on, and on which the bettors' fortunes rise and fall. The scheme is run by Dillon and seems ideal for Caine and his two partners, a set-up man (Oliver Platt) and a friend and boxer named "Honey Roy" Palmer (Louis Gossett, Jr.).

Long odds

Caine crazily agrees to impossible odds: Honey Roy, in his late 40s, will fight 10

much younger men in 24 hours. The stakes eventually rise to all of Dillon's property and a million and a half dollars of borrowed Las Vegas money on Caine's side.

The appeal of *Diggstown* is that everybody likes to see a con out-conned. But part of the problem with this film, dramatically, is that you never doubt for a second who will win, as wild as the odds are. True, there are a few mild surprises, but nothing like, say, *The Sting* (1973, starring Robert Redford and Paul Newman); or *No Way Out* (1987, starring Kevin Costner), which has the biggest surprise ending — a con of the audience — of any film I can recall.

Dramatic plot devices aside, a movie like this asks its audience to root for double-dealing crooks (who do have a

few good qualities). Some will say that's nothing to take too seriously; it's all meant to be fun. And after all, it does resemble reality. There are guys like that and this kind of thing goes on all the time.

Other people will point out that such stories are really only a lighthearted twist of the age-old good guys/bad guys confrontation, and the good guys, flawed as they are, still do win.

Just a game?

While those things may be true, there's still something unnerving about glorifying unscrupulous men, even in a movie clearly meant only to entertain. Though some of the characters in such films may adhere to laudable ethics in one aspect of their personal lives — as Caine does in this film —

they divorce the "personal stuff" from their "business" of deceitfully separating other people and their money. For such "artists," dishonesty and infidelity are cardinal virtues. But those "virtues" must naturally come to have a sorry effect on their whole lives.

This film doesn't have enough depth or character development to nudge audiences towards much reflective thought about what they've seen. But they should, nevertheless, at least ask: what makes us — and our society as a whole — accept and even revel in a morally deficient "sport" like boxing, which can, and regularly does, turn adult men into mental, and often physical, vegetables?

Perhaps this film pulls off more of a con job than even it was aware of.

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Crime on our street

For over a week I have been idly curious about the strange car parked at the end of our block. Every morning as I walk by I notice a young fellow in T-shirt and jeans lounging behind the wheel, sipping a cup of take-out coffee. One morning I see him hand a small package to the driver of another car

Suspicious activity, I think.

I very much want to ask the young fellow what he's doing parked at the end of our block, but I never feel quite bold enough.

Then one fine morning as I begin my walk, five-year-old rookie cyclist Michelle asks if she can ride along on her bicycle.

"May I go ahead of you?"

"Yes, but stay on the sidewalk," I say.

She wobbles along quite confidently. Then, for no apparent reason, her front tire veers completely to the left, into the right tail-light of that strange car parked at the end of the block.

It's a crime

The car's red light-cover cracks, crumbling into pieces. The man lounging inside springs out of the car, points at Michelle and orders, "Stay right there!"

Michelle bursts into tears.

The man gets back into his car and speaks into a radio. Several moments later, he comes around to the rear of the car where sobbing Michelle and I are standing. He smiles. "Do you know this girl?" he asks me.

Devoted mother that I am, I admit, "She's my girl."

"Unfortunately, this car belongs to the Hamilton-Wentworth Police Force. I'm a police officer."

Another car approaches and parks nearby. A slightly older fellow, also in jeans and a T-shirt gets out. He has a big amused smile on his face. He is the first police officer's boss. I figure he will wave the whole incident aside; but

Like the Lilies



Marian den Boer

no, Michelle has committed a *bona fide* offence under the Highway Traffic Act. They take her full name and address and promise to send a marked police car to our home shortly.

I try to comfort Michelle as she pushes her bicycle home. "It will be OK," I say, "it was an accident."

She continues to sob, pointing at a large piece of tail light which has landed in her bicycle basket. "Take it out," she pleads.

Hiding from the police

As soon as we are home she runs upstairs, draws the bedroom curtain tight and crawls into her bed.

Almost an hour later, a uniformed officer pulls up in a "real" police car. I go out to meet him.

"She's scared," I tell him as I nod up toward Michelle who is timidly peering out from between the bedroom curtains.

"No reason to be," he assures.

He is a wonderful, friendly officer who has Michelle smiling as he sits across from her at the dining room table recording her crime — using his police radio to get a violation number.

"You know you are not supposed to ride on the sidewalk," he admonishes.

"Yes, you can," counters Michelle.

I back her up, "She's just learning. We really don't want her on the street."

"I don't blame you," he admits.

As he leaves, the police officer promises Michelle an Elmer safety kit.

Since then Michelle has become a very careful cyclist and I spend a lot of time wondering about crime on our street.

Marian den Boer is a homemaker and free lance writer/editor who lives with her husband and five children in Hamilton, Ont.

Former seamstresses stitch together a new life

AKRON, Pa. (MCC, MBM) — Jan. 16, 1990, is a date Irene Reyna will not forget. "At 7:30 we punched in.

They called us to the centre of the plant. They told us they were sorry, and appreciative for the work we had done, but

that they were shutting down. They said they were moving to Costa Rica in order to stay competitive," Reyna, 52, recalls.

The boom had been lowered on Reyna and some 1,150 fellow workers at one of three San Antonio (Texas) Levi Strauss plants. Almost all the workers were Mexicans or Mexican-Americans; 90 per cent could not speak English.

Reyna's plant was not the first, or last, to be closed. Since

1985, Levi's has closed 35 U.S. plants, moving them to countries where labour costs are lower. In Costa Rica, for example, workers earn \$3 per day. The San Antonio seamstresses averaged \$7 an hour.

"I stood in a daze. I couldn't understand why. After we had worked so hard for this company and made so much money for them," Reyna recalls.

Levi Strauss a less than equitable employer

Levi Strauss & Co. posted a record \$272.3 million profit in 1989. Management assured workers many times they had no intention of closing, despite numerous rumours to the contrary. In fact, Levi Strauss & Co. had awarded workers at this plant \$200 "miracle worker" bonuses in 1989, in addition to a Best Quality Cup.

Assured of job security, the workers had enjoyed their Christmas holidays. After the dismissals, not only were they unable to pay off holiday debts, many lost homes, vehicles and savings.

In the wake of the layoffs, Reyna and about 15 of her colleagues met to see how they could support one another. Out of that April 1990 meeting, *Fuerza Unida* (United Force) was born. Now 650 strong, *Fuerza Unida* has indeed become a united force to protect the rights of laid-off garment workers in San Antonio.

Reyna serves as one of *Fuerza Unida*'s three elected co-ordinators. This summer she is being supported by the Mennonite Central Committee (MCC) Urban Community Summer Service Program. The program pays a stipend to Reyna, who attends Palo Alto College mornings and works at *Fuerza Unida* offices afternoons.

Reyna has a changed perspective of that fateful January 1990 day. While she is not glad that the Levi plant closed, she realizes that it has forced her to re-evaluate her values. The struggle to assist others has deepened her faith.

"I often thank the Lord for having lost my job, I really do," Reyna says. "I've learned how to be more compassionate, more patient. I walk out of here every day with a lump in my throat because I run across so many people who are worse off than I am. Like the saints say, I thought I was bad off because I didn't have any shoes until I saw a man who had no feet. That's the way I feel."

Fuerza Unida is challenging some of Levi's closure practices. It has filed a class action suit alleging violations in, among other things, work injury claims.

Reyna is one of about 15 or 20 per cent of the Levi workforce injured with carpal tunnel syndrome. The syndrome is a nerve injury of the fingers and hands caused by repetitive motions and frequent lifting of heavy clothing bundles. Reyna, for example, wakes up with numb hands; certain motions will set off hours of arm and shoulder pain. Despite the injuries, workers allege they were not provided disability pensions.

Fuerza Unida has also filed a suit charging discriminatory policies toward Hispanic women. Levi's offered Reyna a position at another San Antonio plant. However, she would have started at minimum wage, with no seniority in regards to benefits, and she would have had to repay her severance pay. Some Anglo workers, on the other hand, were transferred with their seniority and no loss of pay.

Fuerza Unida also provides emotional support to other workers who have lost jobs in San Antonio. When some 250 garment workers lost jobs with another company, they found their way to *Fuerza*'s offices. "We talked to them and we cried together," Reyna recalls. "We hugged each other."

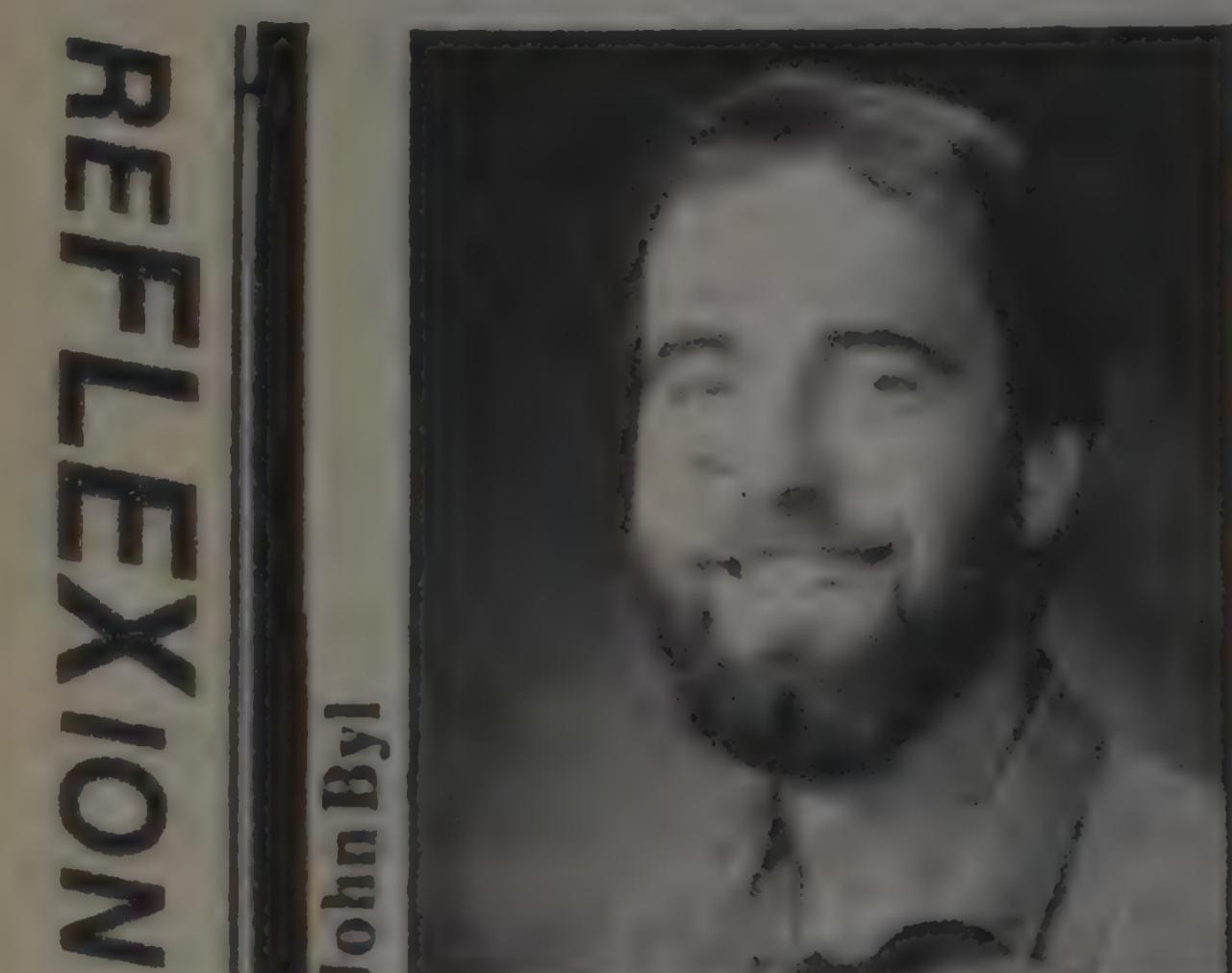
Fuerza volunteers are able to counsel on available social services. "We send them to the right offices so they don't get doors slammed in their faces like we did," Reyna says.

Fuerza Unida has also sponsored a boycott of Levi products and organizes Thanksgiving Day fasts, to call attention to unemployed families who are unable to sit down to Thanksgiving feasts.

The actions have occasioned some policy changes at the two other Levi Strauss plants in San Antonio. They now hire former employees with full seniority and without making them repay severance allowances.

"*Fuerza Unida* has been an amazing thing, watching women do things that they never even dreamed they could do," says Jane Hare, a Mennonite Board of Missions worker in San Antonio. "They have presented proposals to Levi Strauss officials, they have gone before city boards, on national TV, they've spoken in front of large groups and to the media. Most of them have never travelled before but they went to Mexico City to meet a union. They have participated in public actions in San Francisco and Washington, D.C., and have spoken with national politicians."

"It's been inspiring to see how the women have developed their abilities," says Hare, who attends the San Antonio Mennonite Fellowship.



REFLEXION

Canadian athletics and the next Games

The recent report, "Sport: The Way Ahead," submitted to the Minister of Fitness and Amateur Sport, builds its moral base on the opinions of the Canadian people. (See C.C. July 24). From the preliminary research and polling used in preparing "The Way Ahead," it is interesting to see how the writers interpret current Canadian involvement and perspectives on sport, as well as "our" wishes for the future.

Regarding how and how much Canadians exercise, the report determined that we are doing more walking, gardening, swimming, cycling, dancing, skating, skiing and golfing, and doing less jogging than a decade ago. Involvement in walking, swimming or cycling decreases with age. Very few over the age of 65 bike or swim, though 80 per cent of those over 65 continue to walk. Gardening tends to increase to age 65 but then rapidly decreases. Also, about 7.5 million Canadians (over the age of 10) are active enough to enhance their cardiovascular health — which means most Canadians are not strenuously exercising three times a week for a half hour.

Naïve rationale

The report suggests, somewhat naively and optimistically, that as individuals we see competitive sport as an "expression of our nature, our search for fun and play, and of our national character as we challenge the land, water, snow, ice and mountains of Canada."

In communities, sport is a "basis for social interaction, community building, developing intercultural relationships and local pride." For our nation, sport "contributes to unity and pride...."

Sport can do those things, but let's be honest about some of the negative effects of sport as well.

"The Way Ahead" was written in response to a system that rates winning (even if that means using steroids) higher than a "search for fun and play." And though the report indicates that only nine per cent of Canadians agree with the statement that "Winning isn't everything, it's the only thing," a whopping 45 per cent of amateur coaches said they agree with this statement.

Everybody wants something

The report argues that athletes want a system in which they can "more easily glory, not struggle, to represent their country," and despite the above, coaches say they want to enhance a quality sporting experience for all Canadians; disabled athletes wish for greater inclusion for themselves; women's groups want the same opportunities for girls' involvement as there is for boys; young people want to experience sport within their own cultures where "traditional values are instilled and timeless principles respected;" volunteers feel they should guide sports; the Atlantic provinces

wish for equal opportunities for athletes to have access to good coaching and facilities; physical educators seek for quality daily physical education and holistic athletic education; sport scientists want closer relations with sport organizations; national sport organizations recognize their emerging strength and seek for increased consultation with the Canadian people; and the fitness "community" seeks a partnership with the sport "community." Everyone has their own — not always altruistic — agenda, so the writers of "The Way Ahead" recommend ways to accommodate all of the above.

Among its 117 recommendations the report suggests that we need to increase understanding among Canadians of the important cultural, societal and economic contribution that sport makes in Canada. In particular, the report wants to steer the nation away from some of the negative effects of commercialized sport and towards better promotion of amateur sport. It argues for typical contemporary ideas such as harmonization, integration, professionalization, collaboration, gender equity, bilingualism, sport for all, minority accessibility and accountability.

Enhance 'Canadian interests'

The recommendations encourage Canada to host more international competitions, increase representation in international federations — to enhance Canadian interests — and to influence global sport movements, i.e., in the fight against doping.

Also, national sport and multi-sport organizations are encouraged to clarify, publish, model, monitor, educate and examine the values and principles that will guide their sport.

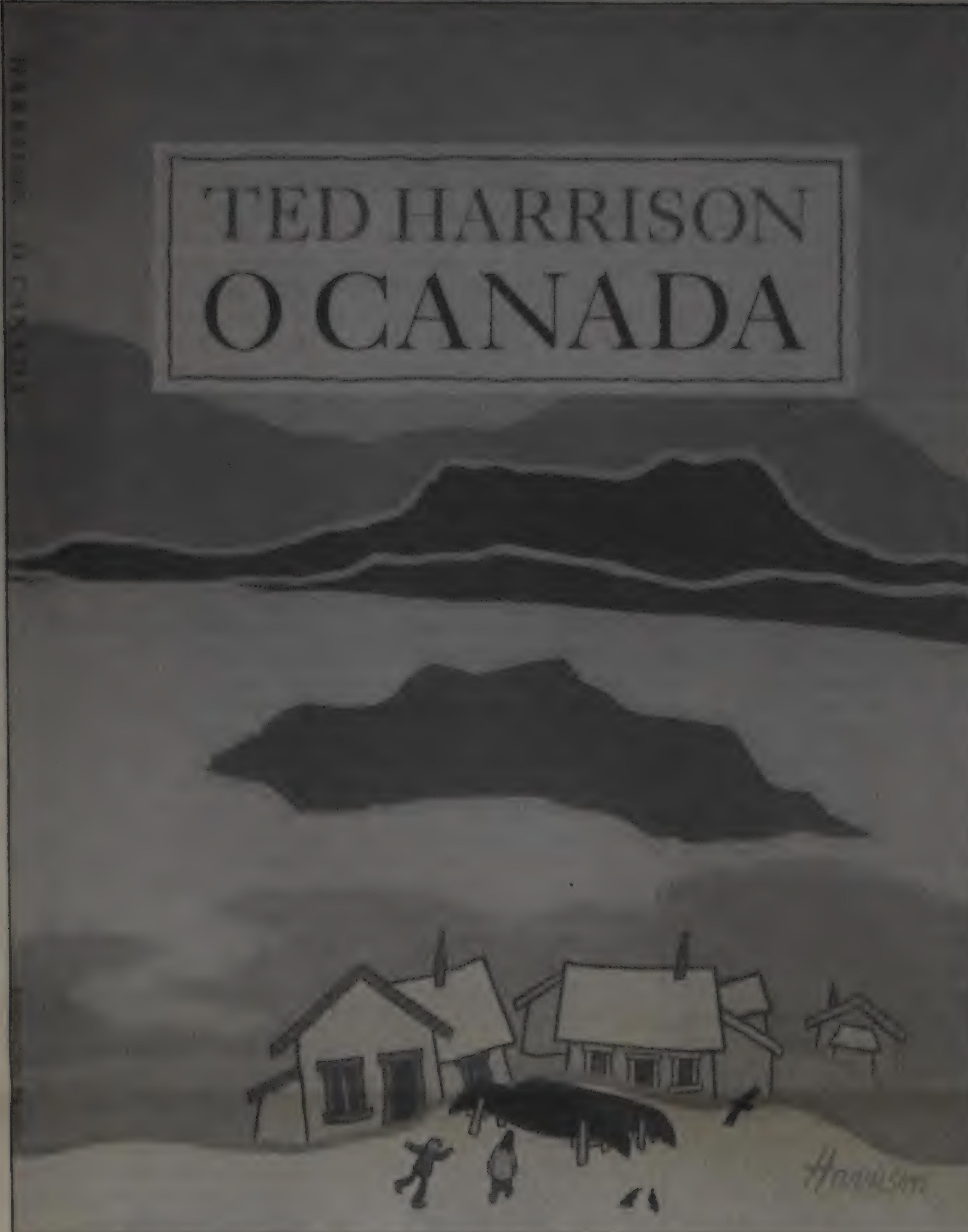
It is interesting that the report wants a greater community-centred sport system, with increased centralization at the same time. The only exception to this is its recommendation for an independent sport secretariat for indigenous people. Though one can appreciate the administrative advantages of a centralized approach, if this approach heads in a moral direction different from that which Christians can embrace, it will be more difficult for Christian athletes to participate.

The report also recommends forming an advisory group to the Minister of Sport made up of "experts representing the variety of interests and sectors directly affected by federal sport policy." Perhaps now is the best time to help shape Canadian athletics by influencing the sport associations of which we are a part to develop a system that respects the values of Christian athletes and encourages integrity in sport.

John Byl is a phys. ed. instructor at Redeemer College, Ancaster, Ont.

Books

Robert VanderVennen, page editor



A birthday present for Canada

O Canada, by Ted Harrison. Toronto: Kids Can Press, 1992. ISBN 1-55074-087-3. Hardcover, unpage, \$16.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

O Canada is a memorable book published to celebrate Canada's 125th birthday this year.

Ted Harrison, acclaimed Canadian artist, is best known for his vibrant and bold scenes depicting Canada's vast north. In this illustrated version of our national anthem, "O Canada," Harrison takes us across the country. He portrays the entire nation from

Newfoundland's austere landscapes to British Columbia's blue coastal waters. We are shown the evening sky of the Yukon as it shimmers and glows with the Northern Lights. The beauty of each province and territory is interpreted by Harrison's bold shapes and vivid colours.

Besides including the complete lyrics of "O Canada" in both French and English, *O Canada* contains other useful information. In the foreword Ted Harrison tells what compelled him to immigrate to Canada and how he has come to love it as his home. An afterword provides some background to the history of the national anthem.

"O Canada" grew out of a desire of three men who wanted a song that "expressed their pride and joy in being Canadian." First sung publicly on June 24, 1880, in French, "O Canada" was proclaimed Canada's national anthem in 1980. Since its introduction the original French lyrics have remained unaltered, whereas the English version has been modified.

This is a book for all Canadians to enjoy. The rhythm and vibrancy of the art and the national anthem ring throughout each page. Harrison dedicated the book to "all Canadians who love this country and desire to see it united. *Vive le difference.*"

He adds, "This is a purely personal impression of my journeys throughout Canada. My vision may be quite different from yours, but each illustration in the book has been a labour of love to portray the country for which I feel such a great affection."

Ted Harrison's book is a treat for all ages.

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Friends of God

Wayne Brouwer

'Listen slowly!'

"I have stilled and quieted my soul..." (Psalm 131: 2).

Chuck Swindoll tells of the time that he had been "caught in the undertow of too many commitments in too few days." He says he reacted the way most of us do: snapping at his wife and children, choking down his food at mealtimes, forcing down irritations when people interrupted his overscheduled schedule.

But the worst of it was that everything around him suddenly had to catch up to his speed. If his daughter wanted to talk with him, he danced impatiently till she blurted out quickly what she had to say. One evening, as he was rushing out the door, his youngest daughter, Colleen, caught him by surprise. Something important had happened to her at school, and she sort of yelled out to him as he breezed by: "Daddy-I-wanna-tell-you-somethin'-and-I'll-tell-you-really-fast-...."

Suddenly, says Chuck, he realized her frustration, and stopped for a moment. "Honey," he said, "You can tell me.... And you don't have to tell me really fast.... Just say it slowly...."

It was her response that cut deeply. "Then," she said, "listen slowly!"

Into the quiet

Listen slowly! That's not a bad command to remember now and again! Rupert Brooke once wrote a powerful poem about catching the meaning of life in the silence, and losing it again in the banging of noisiness. He said:

*Safe in the magic of my woods
I lay, and watched the dying light.
Faint in the pale high solitudes,
And washed with rain and veiled by night.
Silver and blue and green were showing.
And dark woods grew darker still;
And birds were hushed; and peace was growing;
And quietness crept up the hill....*

Brooke says that in that moment, he felt all his puzzlement unfold, as God seemed about to tell him the key to the mysteries of life. He knew, as he lay there, that in the next moments, the meaning of his existence and the depth of his love for one special person would whisper out to him.

"And suddenly," he goes on, "there was an uproar in my woods..." Who should it be, but his love, "crashing and laughing and blindly going," stomping with her "ignorant feet," dragging the small creatures of the forest to destruction with her "swishing dress," and "profaning the solitudes" with her voice.

"The spell was broken," says Brooke, "the key denied me." He became so angry he began to wish she were dead.

Strong language and strong sentiments! But maybe we, in our noisy world, need to be moved once in a while to covet the silence of Psalm 131.

Sabbath

Leslie Weatherhead once preached a sermon called "The Significance of Silence."

"There are two ways of getting through life," he said, "and I think we must decide which we shall follow.... The first way is to stop thinking. The second way is to stop and think."

Many of us, he said, try the first way. We fill up every hour, with rushing, with noise, with radios and television, with action and reaction. There is no silence and therefore there is no real thought.

But, he said, there are some who long for Sabbath. And Sabbath, that old Hebrew word, means to stop doing, to find silence, to tune one's heart, to commune with God. Those who long for Sabbath, he said, find more than just rest. They find themselves. They find the immensity of creation. And they find God. And they learn to "listen slowly."

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Classifieds

Classified rates	Births	Anniversaries	Anniversaries	Obituaries
GST Inclusive				
Births.....\$25.00	VAN OENEN: Bill and Theresa praise and thank God for the safe arrival of their sixth child, a son.	Arum, Fr. Strathroy, Ont. 1942 September 9 1992 <i>Matthew 6:33.</i>	1952 September 13 1992 "The Lord is thy keeper" (Ps. 121:5).	On Aug. 7, 1992, the Lord called home our dear son-in-law, brother and brother-in-law
Marriages & Engagements. \$40.00	LLOYD VAN TERRY Lloyd arrived on June 29, 1992, weighing 9 lbs., 6 oz. Lloyd was welcomed home by sisters Rachael and Miriam and his brothers Jake, Kyle and Alex.	With praise and thanksgiving to our God, we hope to celebrate the 50th anniversary of our dear parents, grandparents and great-grandparents,	With praise and thanks to God, we remember that our parents,	JOHN ADMIRAL at the age of 52.
Anniversaries.....\$45.00	Another grandchild for Mr. and Mrs. John and Ida Vis and another great-grandchild for Mrs. W. Vis (Oma) in the Netherlands.	THYS and AAFKE BRUINSMA (nee PLOEGSTRA) "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Ps. 91).	HARRY and NEL KOOPMAN (nee KOORNNEEF) have been married for 40 years.	Mrs. Grace Fledderus
2-column anniversaries....\$90.00		With love from your children: Barb & Art Bax — Walkerton, Ont. Lucy & Bun Wright — Williams Lake, B.C.	We pray that God will continue to bless you both with good health and happiness.	Bill & Jessie Fledderus
Obituaries.....\$45.00		Siebe & Kathy Bruinsma — Bothwell, Ont.	Reynold & Marlene Koopman — Caledonia	Harry & Diane Fledderus
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Birthdays.....\$40.00		grandchildren and great-grandchildren.	Heather	George Fledderus
All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)		Open house will be held, the Lord willing, on Saturday, Sept. 12, 1992, from 2-4 p.m. in the Fellowship Hall of the Westmount Chr. Ref. Church, 405 Drury Lane, Strathroy, Ont.	Michael & Grace Koopman — Stoney Creek	Gary & Tina Hulzinga
Note: All rates shown above are GST inclusive.		Home address: 509 Saulsbury St., Strathroy, ON N7G 2B5	Dennis, Jacquelynne, Brett	Andy & Gail Fledderus
ATTENTION!		1967 September 8 1992	Eric & Janet Koopman — St. Catharines	Marianne Fledderus
a) <i>Calvinist Contact</i> reserves the right to print classifieds using our usual format, unless you instruct us otherwise.		With praise and thanksgiving to God we announce our parents' 25th anniversary.	Mark, James, Kimberly, Brian	Arie & Grace Bouma
b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.		SIMON and RITA FRANKRUYTER (nee DYXHOORN)	Susan & George Rowaan — Grand Rapids, Mich.	May the Lord comfort Diane and the children.
c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.		With love and congratulations from your children and grandchildren. Richard Duimering — Waterloo, Ont.	Melanie, David, Calvin	On Sunday, July 12, 1992, the Lord took home our dearly loved brother and uncle
d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.		Rob & Caroline Duimering — Waterloo, Ont.	Donald & Janine Koopman — St. Catharines	HARM PIETERS
e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).		Lauren, Kristen	Kaitlyn	in his 66th year.
NEWLYWEDS & NEW PARENTS		Carl & Julie Frankruyter — Newmarket, Ont.	Liz Koopman & Jeff Ravn (fiance) — Stoney Creek	May God comfort his wife Dikkie, their children and grandchildren.
We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in <i>Calvinist Contact</i> and to the parents of the child whose birth announcement appears in our paper. All will receive a letter inviting them to subscribe. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.		Collin Frankruyter — Sharon, Ont.	An open house will be held, D.V., on Saturday, Sept. 12, 1992, from 3-5 p.m. at Fruitland Chr. Ref. Church, Hwy. #8, Fruitland, Ont.	Jan Pieters — Nieuweroord, the Neth.
Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313		Home address: 71 May Ave., Sharon ON L0G 1M0	Best wishes only.	Riek Reinders — Palmerston, Ont.
Births		1952 August 22 1992	Home address: 274 Greenmountain Rd., Stoney Creek, ON L8G 3X4	Henk & Ge Pieters — Hoogeveen, the Neth.
DOBRANSKY: Joyce and Juraj have been blessed with a beautiful baby boy.		With thankfulness to God we rejoice in 40 years of marriage enjoyed by our parents.		Lammy & Geert Metselaar — Hoogeveen, the Neth.
DUSTIN JONATHAN		GERBEN and INA TERPSTRA (nee VISSER)		Hilly & Herman Bolink — Nobleford, Alta.
On Sunday, July 26, 1992, weighing 7 lbs., 1 oz.		May God continue to bless you in coming years with joys in each other and in his service together.		nieces and nephews.
Proud grandparents are Henry and Leny Dekker of Strathroy and Tomas Dobranksy of Czechoslovakia.		With love from your children: Akke (Kay) & John Heidings		
Home address: 6 Denlaw Rd., London, ON N6G 3L4		Anna, Martin, James		Teachers
HERREWYNEN-DORSMAN: "Every good and perfect gift is from above" (James 1: 17a). With thanks to God for his precious gift, Jim and Helen are proud to announce the birth of their first child.		Jerry & Sue Terpstra (nee Rowe)		HOUSTON, B.C.: Houston Christian School located in the scenic Bulkley Valley of North Central B.C. has a half-time Kindergarten teaching position available. Interested teachers are encouraged to contact the school by writing:
MATTHEW JAMES		Candice, Cole		Houston Christian School Mr. Doyle Smiens, Principal Box 237 Houston, BC V0J 1Z0
born July 27, 1992, weighing 9 lbs., 10 oz.		John & Tess Terpstra (nee Hultink)		REXDALE, Ont.: Timothy Chr. School is accepting applications for a teaching principal. Ability to give musical instruction (choral band) and/or a working knowledge of computers would be assets. Interested applicants should send their resumes to:
Proud grandparents, for the 14th time, are Cees and Bep Dorsman of Waterdown, Ont., and for the second time, Martin and Christine Herrewynen of Burlington, Ont. Also, great-grandparents for the 5th time are Dirk and Rita Wesseling of Burlington, Ont., and Nellie Herrewynen of Townsend, Ont.		Kathy & Don VanHalteren		William Groot 34 Fallowfield Rd. Rexdale, ON M9W 2W2 Phone: (416) 743-2554 (evenings)
Home address: 2351 Coldstream Drive, Burlington, ON L7P 3T2		Caroline		Terrace, B.C.: Centennial Chr. School invites applications from secondary school teachers for a position to teach music/band. Please direct inquiries to:
		Home address: R.R. #4, Brighton, ON K0K 1H0		Frank Voogd Centennial Chr. School 3608 Sparks Street Terrace, BC V8G 2V6 Phone: (604) 635-6173
For Rent		Guelph	Mt. Brydges	VERNON, B.C.: Vernon Chr. School, due to the anticipated increased student enrollment, is seeking applications for an opening in the intermediate grade levels for the 1992-93 school year. Those interested in this teaching position are encouraged to direct inquiries and/or send resumes to:
House for rent in Mississauga, Ont. Spacious three-bedroom townhouse with three bathrooms, large en-suite master bedroom with walk-in closet, fireplace in living room, formal dining room, large eat-in kitchen with walk-out deck. Air conditioning, five appliances, very quiet neighbourhood, close to Go-Station and Hwy. 401 in Meadowvale. Available to non-smoking Christian family.		1957 August 31 1992		Elco Vandergift , R.R. #3, Site 19A, Comp. 4, Vernon, BC V1T 6L6 Phone: (604) 545-7345
Happy anniversary Dad and Mom! We love you!		"If your presence does not go with us, do not send us up from here". (Ex. 33: 15).		
Ed Top — Warsaw, Poland		<i>A blessing they have been To each other To their children To their church And to all who hold them dear</i>		
Betty & Pat Panza — Mississauga, Ont.		<i>Therefore on the occasion of their 35th wedding anniversary We glorify God for their faithfulness And we bless them in return</i>		
Sharon & Bruce Gritter — Grand Rapids, Mich.		<i>To John E. Top and Hennie Top (nee Merkus) May the Lord honour you For the honour you have shown him May he lift you up In the presence of his people And may he make you a sanctuary Of his love and peace.</i>		
Travis				Vacation
Andrew Top — Waterloo, Ont.		<i>Happy anniversary Dad and Mom!</i>		Lakewood Christian Campgrounds R.R. #5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 245-1225
Home address: 16 Victoria St., Mt. Brydges, ON N0L 1W0		<i>We love you!</i>		Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking

Classified

Help Wanted	Real Estate	Help Wanted	Help Wanted	Events
<p>SEEKING AN INTERIM PASTOR</p> <p>Community CRC of Meadowvale (Mississauga, Ont.) is seeking an interim pastor for 6-12 months starting ASAP. We are a small congregation emphasizing renewal in worship and growth in community outreach. Contact Betty Panza (416) 274-9490 evenings or Grace Moes (416) 819-0278 days.</p>	<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>• POSITIONS AVAILABLE.</p> <p>Canadian Foodgrains Bank is a church related agency providing food aid and related services on behalf of its 12 member partners.</p> <p>Applications are invited for the following service opportunities to be filled as soon as possible:</p>	<p>Canadian Foodgrains Bank A Christian Response to Hunger</p>	<p>Netherlandic Studies Program Spring Semester of 1993 in Amsterdam</p>  <p>Courses Offered</p> <p>Dutch Language and Literature Dutch Art and Architecture Dutch Culture and Society History of the Low Countries International Business Management Political Science Individual Studies</p>

ATTENTION! ATTENTION! ATTENTION!
When you fax your display or classified ads to us (particular obituaries), please type them and check spelling BEFORE you transmit the text.

Thank you.

ATTENTION! ATTENTION! ATTENTION!

Teachers

Christian School Association Wellington District

TEACHERS

Applications are invited for the positions of primary school teachers (K/Gr. 5, 74 pupils) at Silverstream Christian School, Upper Hutt, New Zealand, to start full-time - 1 term (Feb. '93).

These positions require committed, Reformed persons, with a desire to teach in accordance with the Reformed Faith and the constitution of our association.

Interested applicants are invited to send a letter of application, C.V., and a written statement of commitment to the Reformed faith and to Christian education to:

The Secretary
C.S.A.W.D.
c/o 8 Dempsey Street
Silverstream
New Zealand

or contact phone number **N.Z. 04-5279806**
Fax **04-5279805**

Additional information and a position profile are available upon request.

Attention: Prospective parents and/or grandparents

Birth announcements can now be made at a lower rate!

We have reviewed our advertising policy for birth announcements and have decided to **decrease** the cost of inserting a birth announcement **from \$35.00 to \$25.00 (GST incl.)**. This should be welcome news to prospective parents as well as grandparents (who occasionally send us such ads as well).

In addition, we will offer a one-year subscription of **Calvinist Contact** to the new parents at the low rate of **\$20.00 (GST incl.)**.

Calvinist Contact, of course, hopes that the birthrate will increase, that our classified section will expand and that the number of our subscriptions will go up!

Stan de Jong
Manager

Birthday wishes' rate increased by \$5

Partly to offset the announced decrease in the rate for birth announcements, and since birthday wishes tend to become longer, we have decided to increase the rate for birthday wishes **from \$35.00 to \$40.00 (GST incl.)**. We do not think this will create any hardships for our readers.

Stan de Jong
Manager

ADMINISTRATOR REQUIRED

Full- or part-time administrator required for **Mount Nemo Lodge Nursing Home in Burlington, Ontario**. This home is owned and operated by members of the Canadian Reformed Society for a Home For the Aged Inc.

Mount Nemo Lodge is a 60-bed accredited Christian nursing home licensed by the Ministry of Health as an extended-care facility.

Experience in long-term care management and/or LTCOM certificate from the Canadian Hospital Association an asset. Applicants will also be considered with additional or other qualifications.

For information, call **Leo Knegt, Chairman of the Board** at (416) 689-7226 or fax (416) 689-6168. Applicants must forward resumes to above fax number or mail to:

c/o Mr. Jack Poort, Secretary
1131 Fisher Avenue
Burlington, ON
L7P 2L2

Challenging Opportunity

YOUTH DIRECTOR

The Search Committee of the **Christian Reformed Church, Richmond, B.C.**, is extending its search for a self-motivated, committed Christian to serve in a full-time unordained position as **Director of Youth Ministries**.

You should have a strong desire to share the love of Christ in ministry to junior-, senior-, and post- high school youth and young adults.

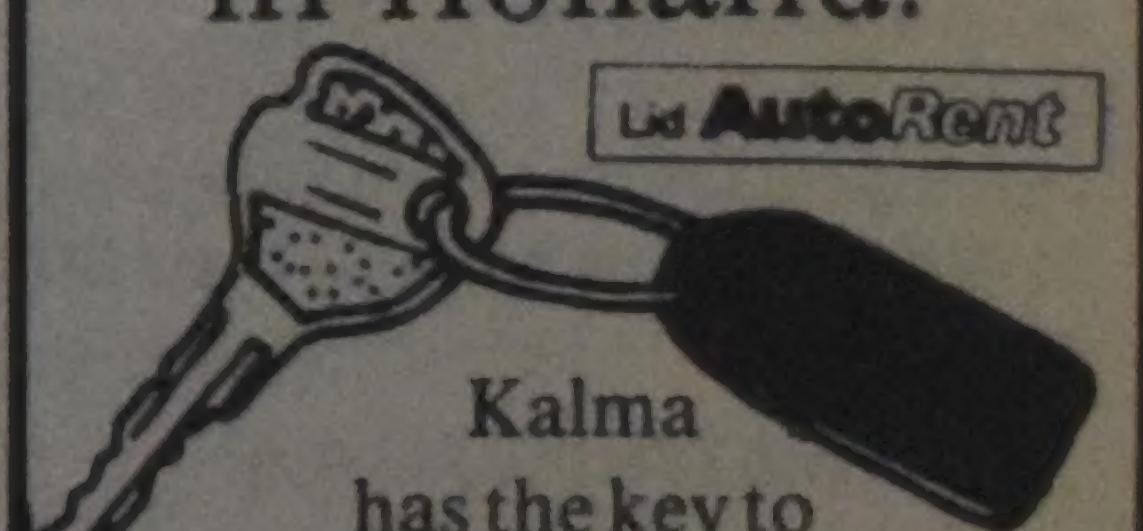
Please send resumes to the **Search Committee, Richmond CRC, 6500 Maple Road, Richmond, BC V7E 1G5**; phone (604) 277-2326.

*Because of temporary drought
in the flow of letters
Peter and Marja
do not appear in this issue.*

Kalma Drachten B.V.

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Want to rent
a car while
in Holland?


Kalma
has the key to
all forms of car rentals.
Will deliver car to Amsterdam
airport if desired.

KALMA
DRACHTEN B.V.

Events



"SHOW US HOW TO SERVE" CRWRC'S 30th ANNIVERSARY DINNER

Celebrating 30 years of mercy ministry

Come EXPERIENCE the work of CRWRC

See community development in living colour!

Hear about it firsthand from special guest speaker
Rev. Roy Berkenbosch, former CRWRC Field Director in
Bangladesh

Enjoy a time of worship and praise led by

Colleen Reinders and Grace Moes

Date: Friday, September 18, 1992; 7:30 p.m.
Location: John Knox Christian School, 82 McLaughlin Rd. S. Brampton
Tickets: \$25 per person
Tickets must be reserved in advance. Please call or write:

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
tel. (416) 336-2920 fax (416) 336-8344
3475 Mainway, P.O. Box 5070 Burlington, ON L7R 3Y8
Seats are limited, so please order early!

TEAKE VAN DER MEER

(a well-known Frisian comedian)

will come to Ontario for a one-week tour. All events start at 8 p.m.

Tuesday, Sept. 29 - BOWMANVILLE
(Knox Chr. School, 410 Scugog St.)

Wednesday, Sept. 30 - STRATHROY
(Adelaide McDonald School on Hwy. #22)

Friday, Oct. 2 - VINELAND
(Vineland Public School)

Saturday, Oct. 3 - JARVIS
(Jarvis District Chr. School)

Tickets are \$10.00 per person. For more information call Bev
Slofstra at (519) 587-2162.

REFORMED BIBLE COLLEGE

(a university outside of Canada)

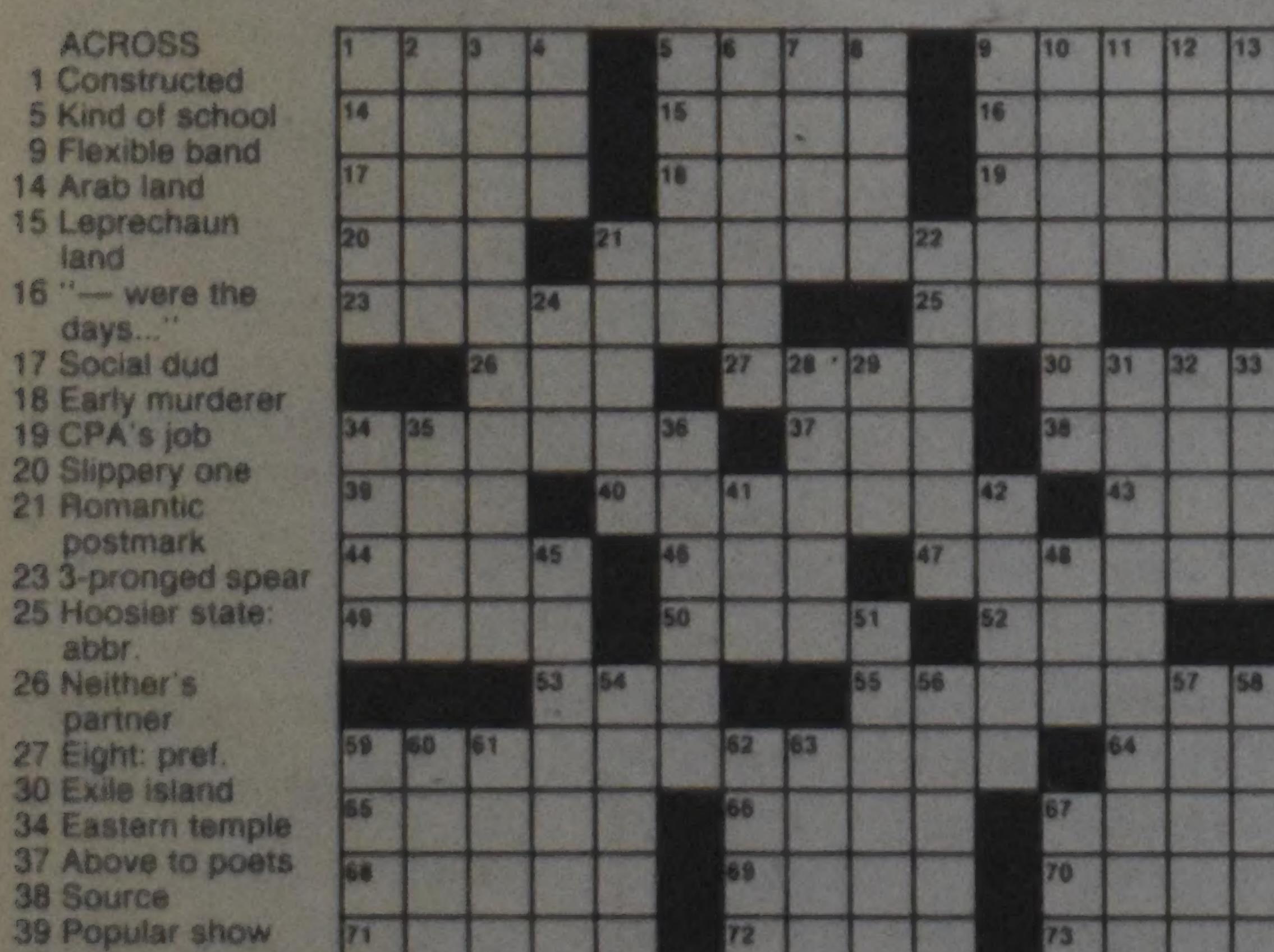
seeks to provide all students, in whatever profession or calling they enter, with the intellectual and spiritual foundation required for Christian living and specialized service.

For information call:

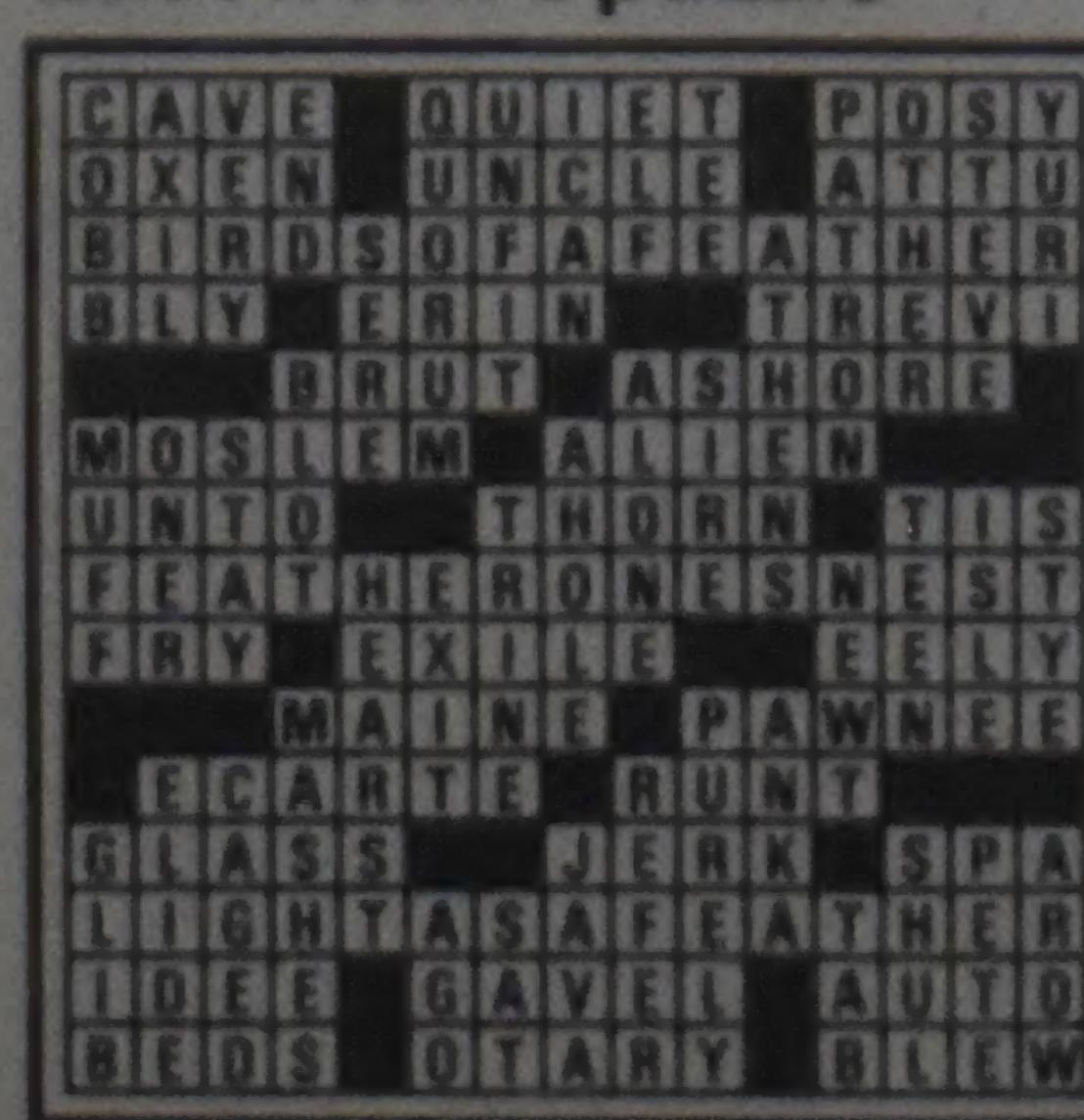
Dr. Dorothy Hostetter (616) 363-2050.

This Week's Puzzle

by Dorothy B. Martin



Last week's puzzle



News

Canadian places seventh in floral design contest



Photo courtesy Andy Hiemstra

Andy Hiemstra holds a hand-tied bouquet he designed at the world championships of floral design.

Bill Fledderus

ZOETERMEER, the Netherlands — Andy Hiemstra, a florist from Aylmer, Ont., recently represented Canada at the world championships for floral design held in the Netherlands. Hiemstra did not win "Teleflorist of the Year," but he placed a reputable seventh overall out of 14 international competitors.

"It was a real privilege to be there representing Canada," says Hiemstra. "Competing at that level was a good experience for me." Hiemstra, who is mostly self-taught when it comes to floral design, was chosen to represent Canada at the national Teleflora competition held in Mississauga, Ont., in February.

Working under limits

The international championships took place June 27 at Floriade, a flower and garden exhibition held near Amsterdam only once every 10 years.

Competitors, some of whom had trained for the contest for months in advance, worked under a time limit to complete five arrangements.

The main arrangement, for the grand opening of a fashion show, called for the inclusion of fruits and vegetables. The second and third were to be a hand-held bouquet and an "extravagant hat decoration" for a fashion model. A hand-tied victory bouquet to be presented to the fashion designer after his fashion show and a final "surprise package" were also required.

Hiemstra placed second for his hat decoration, one of the *in camera* categories. The designer's bouquet and the surprise package had to be constructed in front of a large audience.

Former bricklayer

Hiemstra believes his talent for arranging flowers and his love for

nature are gifts from God. Eleven years ago he switched from bricklaying to the flower business and opened his own store, The Flower Fountain, near Aylmer, Ont.

"At first some people doubted whether Andy was wise in opening the shop with so little formal training or experience," says Hiemstra's wife Minnie; "but he's done well."

"I've always been a nature lover," says Hiemstra. "I grew up in a family that loved nature. I love landscaping and get my inspiration taking walks in the woods, looking at all the colours and shapes, letting nature be my guide. I love roaming and gathering material."

Hiemstra says he enters a few competitions every year and usually finds them satisfying and inspiring.



Photo courtesy Andy Hiemstra
After the competition, Hiemstra and his wife Minnie stand in a display booth surrounded by his floral arrangements.

London Christians organize low-income housing

Bill Fledderus

LONDON, Ont. — A new townhouse complex called Eden Homes recently opened in east London. For the new residents, many of whom must survive on low incomes, the 51-unit complex is truly a God-sent place of refuge.

In Eden they have finally found an affordable place to live, a place where people's rents are geared to their incomes. Those with no income are charged only \$121 rent per month, while others pay up to \$795 for a three-

bedroom unit. The development will receive an annual government subsidy of \$514,000.

Eden Homes also features all-brick construction, three units designed specifically for disabled persons, a community centre and a playground with swings, slides and climbers.

No advertising needed

"There's an over-supply of housing on the market, but not of affordable housing," says Bob Haven, the

secretary of the board of Good News Community Homes. He points out that the board had no need to spend money on advertising — it received hundreds of applications responding to a simple sign on the property.

Anton Brink, another member of the board, explains how the group was awarded the project: "We presented a needs assessment to the government with over 150 signatures of people asking for such a complex. Several other competing groups also made presentations, but ours was deemed best."

Being awarded the project also meant receiving \$4.5 million to pay for its construction.

Organizers have 'Good News' in common

Brink and many of the other board members attend the Good News Christian Reformed Church, where Haven is pastor. But while church members were to a large extent the project's organizers, only four of the families which moved into the complex in July are members of the supporting church.

Haven said recently that he and the



Eden Homes held its ribbon cutting ceremony July 11. Board member Anton Brink holds the end of the ribbon at right.

News digest

Bill Fledderus, column editor

Memory lapse not a disease

Marcus Van Steen

OTTAWA — According to the Canadian Medical Association, more and more people who have passed middle age regard every memory lapse as an indication of the approach of Alzheimer's disease. This worry could be alleviated by a glance at statistics which indicate that fewer than 10 per cent of Canadians past the age of 65 will get Alzheimer's disease.

Alzheimer's is more than a lapse of memory. It is a degenerative disease for which no cure has as yet been found. That means it is irreversible and, if the victim lives long enough, it will eventually destroy the brain.

We can have lapses of memory at any age, but they become more frequent as we grow older and the body responds more slowly to external stimuli. The process involved in memory depends on a chain of electrical, chemical and physical changes in some of the brain's store of more than one hundred billion nerve cells, called neurons.

Use it or lose it

Under the stimulus of incoming sensory information, which is received as electrical impulses, projections branch out from each neuron to form electrical circuits. In addition, chemicals are produced to facilitate the passage of these impulses and the cell bodies are inclined to become larger. But the impulses disappear from the neuron circuits unless reinforced by repetition.

In other words, just as muscle power lessens unless it is exercised, so memory lapses if it is not kept busy. This indicates that instead of sinking into a depression by needless worry about Alzheimer's, we should try to keep active and happy. The chances are that the names of old school friends will come promptly into mind, and there will be no more frantic searches for misplaced keys.

other organizers would like to organize several other such projects, if possible.

"We already have another application waiting for approval," he said recently, according to an article by Debora Van Brenk of *The London Free Press*.

Board members are quick to point out that Canadians should be grateful and proud that they live in a country which directs some of its money to show compassion to those in need.

Look for
our special
Labour
day issue
next week.